Sanmati Publication No. 5.

JAINISM

The Oldest Living Religion

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March 1951

Rs 1/8

Printed by
Rama Krishna Das,
at the Benares Hindu University Press, Benares

PREFACE

Although it should not be necessary to prove that Jainism is the oldest and independent religion of India, yet on account of many reasons it has become essential to prove today During the last two centuries, the Eropean scholars carried on research work on Indian thought and culture in accordance with their own *stand points* The commencement of Vikrama Era, which was an ordinary thing for Indians, was a matter of great controversy for those scholars They could not arrive at a unanimous conclusion even in this respect. In the same controversial atmosphere, the history of our national culture and religion was written incompletely and unsystematically Historical works of this sort were prescribed in our educational centres viz. colleges and universities Unfortunately, we were taught to think about our cultural and religious history in the light of foreign interpretations Consequently, we find even today in the primary books of history written in the Indian languages that Jainism was founded by Lord Mahāvīra. Some books indicate that it was founded by Lord Pārśvanātha and Lord Mahāvīra simply reorganised it. Some say that Jainism is nothing more than a revolt against Vedic culture. Really speaking it was neither founded by Lord Pārśvanātha, nor by Mahāvīra nor it stood merely as a revolt against the Vedic culture Jainism is an absolutely independent religion and is older

than Vedic culture itself All these facts have been proved in this booklet by Shri Jyoti Prasad Jain, M A., LL. B He has given a lot of sound argu ments. We are very much thankful to him for allowing this booklet to be published. We hope, the scholars will have a dispassionate glance at the arguments and remove their wrong conceptions and prejudices. If they find any short-coming or error, they will kindly draw our attention towards them The traditional meaning of the Ṛgvedic hymn which appears on page. २२ is different from that which is accepted by Shri Jyoti Prasad Jain, and we are aware of it. But we know this also that the interpretation given by the author is not entirely baseless Some non Jaina writers also give the same interpertation. I invite the attention of the scholars especially to this problem. Even if we take it for granted that the interpretation of the said hymn, given by the author is not correct, still other arguments presented by him are strong enough to prove the antiquity and independence of Jainism.

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JAINISM

The oldest living religion.

Since the beginning of human civilization, India has ever played her role of being the spiritual mother of nations But "if India stands unique in the world for her spiritual and philosophical developments no one will deny that the credit belongs to the Jainas no less than to the Brāhmins and the Budhists" says M.M. Dr S C Vidyabhushan [1] Among others, he is also of opinion that "Jainism is one of the most ancient and noble religions" [2] Sir Sanmukham Chetty said, "It is beyond my capacity to say anything about the greatness of the Jaina religion. I have read sufficiently to warrant my saying that the contribution which the Jainas have made to Indian culture is something unique. I personally believe that if only Jainism had kept its hold firmly in India, we would perhaps have had a more united India and certainly a greater India than today" [3] Viewed as a religion, the keynote of Jainism has been 'the realisation of the highest ideals that man's physical and moral nature points out as his final goal, and which, incidentally, is the cardinal canon of universalism.

Yet, in the words of Barrister C. R. Jain, "The origin of this creed of the Tīrthaṅkaras, that is Jainism, has been a faithful source of speculation and error for

[1] Jain Gazette, 1914 p 35.
[2] Ibid.
[3] Jain Gazette, 1943, p. 83-85

the orientalists who have advanced all sorts of hypothesis concerning its rise"[1] In fact, generally due to ignorance and inadequate information, sometimes under the influence of deep-rooted notions and previously formed opinions, and not very seldom carried away by traditional or sentimental prejudices, scholars and historians have very often failed to do justice to Jainism and its history

The early European savants who first began the work of reconstruction and compilation of India's history on the modern scientific basis, in the last quarter of the 18th century, at first took practically no notice of Jainism as even a separate sect. Their chief interest then lay in Budhism, Brāhmanism and Islam, which alone represented to them the India past and present. But even for the history of these, especially of the Hindus they could not rely on indigenous sources, since they had already presumed that the Indians had *never had any historic sense and had no historical records* nor other reliable historical sources worth the name, for the reconstruction of their own history Hence they came to the conclusion that for these they must necessarily look elsewhere. They had not far to seek. The various foreigners accounts of India beginning from the 5th-4th century B C. down to their own times, readily came to their rescue

The early Greek writers, especially those who accompanied Alexander the Great in his eastern campaign (326 B C.), or came to India subsequently as political

[1] Practical Path, Appendix p. 174.

ambassadors, like Megasthenes (305 B C.), the Chinese Pilgrims like Fa Hian (C. 400 A.D), Huien Tsang (629-645 A.D) and Itsing (695 A.D), some of the Arab merchants who traded with the Deccan kingdoms from the 8th to the 15th century A.D , stray visitors like Al Beruni (C 1000 A.D) Marco Polo (1288-1293 A.D) and Ibn Batuta (1325 A.D), the Jesuit Missionaries of Portugese Goa who visited the Mughal court, and the European adventurers and travellers of the 17th century onwards, like Terry, Bernier, Tavernier, Manucci, Peter Munde etc. have all left their respective accounts of India, as and what they saw of it Of these the original Greek records had long since been lost and could only be partially gathered from the Greek and Roman historical works written several centuries after them, but wherein they were said to have been freely used and often quoted.[1] Most of the other earlier accounts have also not come down to us complete in their original forms The outlook of the Chinese Pilgrims was entirely Budhistic and what they saw and described was in the main pertaining to their own faith. Most of the Muslim writers and historians were biased and their outlook was predominantly Mohammadan. And as Prof Rawlinson remarks, 'the European travellers of 17th and 18th century also usually took Mohammadan point of view about the Hindus [2] Besides, all these foreign writers were practically stangers in a strange land, seldom if ever knew any of the languages of the country and many of them were ordinary

[1] Rapson—Ancient India, p. 84

[2] The Legacy of India—India in European Literature and Thought, page 30.

lay people of mediocre intelligence. They did not come in contact with the real life of the country, had very little opportunity and means of obtaining reliable and adequate information on most points, and whatever meagre, vague and often eroneous information they succeeded in collecting, was obtained from hearsay, barbershop and bazar gossip, which they supplemented by their own fanciful and many a time, prejudiced imaginations They could not even understand or rightly interpret many of the things such as sectarian differences etc. which they themselves observed.

Yet, these accounts came to be regarded as the most authentic and only reliable sources for the historical reconstruction of this vast, varied and ancient sub-continent, whereas the indigenous sources and traditions, even if recorded, were considered unreliable legendry often fictitious or an outcome of the vagrant imagination of the oriental. Very soon, numerous ancient monuments, antiquities, epigraphical records and new literary evidences began to come to light, which seemed to support Indian traditions and other sources. Even then the latter could be accredited only when and in so far as they were confirmed by their favourite foreigners accounts No wonder, therefore, that the foundations of modern Indian History have so often proved to be false and shifting, and many wrong notions, distortions or misstatements of facts found their way into the present day history books of India.

However, even in most of these foreigners' accounts beginning from the earliest times the Jainas and their religion have very often been referred to, but usually

due to the difficulties of language and the understanding of the writers they were in such forms that the early orientalists handicapped by inadequate information and insufficient knowledge, could not rightly interpret them and failed to identify them with Jainism and the Jainas Still by the second quarter of the 19th century they could not help taking notice of this religion. But unfortunately, carried away by its superficial resemblance in some points with Budhism, they soon, rather dogmatically surmised that it was nothing but a later derivation of the latter

At this stage, towards the close of the last century, Dr Hermann Jacobi, the famous orientalist, stepped in and refuted the Budhist derivation theory very successfully [1] At first he met severe opposition, but finally his findings were accepted by all Jacobi proved beyond the shadow of any doubt that the Niganṭh Nātaputta of the Budhist scriptures was none else but Vardhamāna Mahāvīra, the last and 24th Tīrthaṅkara of the Jainas, that Mahāvīra was not only and elder contemporary of Gautama Buddha but he was also a powerful rival of the latter, and that at the period of Mahāvīra and even before it, Jainism had been for some time a firmly established religion, and also that Mahāvīra did only reform it and reorganize the order of the ascetics The conclusive evidence in this respect, collected by Jacobi and others may be summarised as below —

[1] Sacred Books of the East, vols. XXII & XLV (Introductions)—In this world famous series Dr. Jacobi published translations of four Jaina canonical works.

1 In the Jaina scriptures are mentioned names of the kings of Magadha and of some religious teachers of the time, contemporary of Mahāvira, who were also contemporary of Buddha. And in the Budhist scriptures Mahāvira is mentioned as Nigaṇṭha Nātaputta (Nirgrantha Jñātṛ-putra) and the place of his death is also indicated as Pāwā. So there is no doubt that both were contemporary and independent. Budhists often refer to Jainas as a rival sect, but never so much as hint that this sect was a newly founded one. On the contrary from the way in which they speak of it, it would seem that this sect of the Nigaṇṭhas (those who have no bonds) was at Buddha's time already one of long standing, or in other words it seems probable that Jainism is considerably older than Budhism. Also Buddha made several experiments in the quest of know ledge, but this was not so with Mahāvira Mahāvira made no attempts to find or preach a new religion. *As a matter of fact Buddha is even said to have entered* the Jaina order of ascetics in his quest of knowledge.

2. References are found in Budhist literature to Nigaṇṭh Nātaputta (Mahāvira) and his greatness [1] In the *Majjhima Nikāya* (P T S., II p 214) the Nirgranthā ascetics tell Buddha that their master Nātaputta was an omniscient and that by his infinite knowledge he has told them what sins they have committed in their

1 "The Nigganṭha Nātaputta... knows and sees all things, claims perfect knowledge and faith, teaches the annihilation by austerities of the old karma and prevention by inactivity of new karma. When karma ceases, misery ceases, S.B.E. Vol. XXII, p. XVff.

previous births The Samyutta Nikāya (P T S, IV p 398) tells us about the belief that the famous Nātaputta could tell where his disciples would be born after their death, and on being inquired could also tell where a particular person was thus reborn The Aṅguttara Nikāya also refers the belief that Nigaṇtha Nātaputta could know all, could perceive all, that his knowledge was unlimited and that he was omniscient during all the hours we are waking or sleeping or following our mundane persuits Rockhill, in his 'Life of Buddha' (p 259) confirms the same statement as having been made by Mahāvīra to king Ajātaśatru In the Sāmagāma Sutta, there is a reference to the schism among Mahāvīra's followers after his death at Pāwā—the fact was related to Buddha who evidently survived Mahāvīra "From Budhist accounts in their canonical works as well as in other books it may be seen that this rival (Mahāvīra) was a dangerous and influential one, and that even in Buddha's time his teaching has spread considerably" (Buhler—The Jains) 'Mahāvīra must have been a great man in his way and an eminent leader among his contemporaries' says Jacobi, and "Like his great rival Buddha he must have been an eminently impressive personality says Hoernle. According to the Budhist tradition, Mahāvīra was one of the more important of the six Tīrthaṅkaras of Buddha's times [1] These famous teachers outside the pale of Brāhminism were the Nigaṇṭha Nātaputta, Makkhali Gośāla (founder of the Ājīvika sect), Sañjaya Belaṭṭhiputta, Ajita Kesa-

[1] B C. Law—Historical Gleanings, p. 21-42—Influence of the five heretical Teachers on Jainism and Budhism.

kambalin, Pūraṇa Kassapa and Pakudha Kaccāyana. And the followers of Mahāvīra, called the Nigaṇṭhas, are described in an old Budhist Sutta, the Mahāpari Nibbāṇa Sutta (S.B E., vol. XI,* p 106) as "Heads of companies of disciples and students, teachers of students, well known and renowned founders of schools of doctrine, esteemed as good men by the multitude

3 References to mutual conversions between the two sects —

(i) In the Mahāvagga, about Simha, the general in-chief of the Licchavis of Vaiśālī, and a lay disciple of Lord Mahāvīra who goes against his prohibition to see the Buddha and is converted by him

(ii) A reference in the Majjhima Nikāya to the conversion of Upāli, a lay disciple of Lord Mahāvīra, after a dispute with the Buddha as to the comparative iniquitousness of the sins of the body and the mind.

(iii) Mrs. Rhys Davids in Psalms of the Early Budhists (London 1903) gives several instances of conversions from Budhism to Jainism and vice versa, viz. Ajjuna a Budhist contacts the Jainas and enters their order, prince Abhaya is said to have been taught a dilemma by Nātaputta, and so on.

(iv) Dr B C. Law in his 'Historical Gleanings refers to the relation of Buddha with the Nigaṇṭhas and to their mutual conversions, giving examples of Simha, Saccaka, Śrigupta,

Gṛhadinna, Dīgha Tapassi, Upāli, Abhaya Rājakumāra, Viśākhā etc.

(v) Mentions of Jainism are also found in other famous works like Sumaṅgalā Vilāsinī, Lalita Vistāra, the Jātakas Dāṭhā Vamso etc.

4 References in old Budhist books to well known and acknowledged doctrines of Jaina theology, metaphysics and ethics —

(i) A reference to cold water possessing a soul i.e to Jīwas of Jalakāya, in the Brahmajāla Sutta of Dīgha Nikāya.

(ii) A reference in the same to the Jaina rejection of the Ājīvika doctrine that the soul has colour (i e. doctrine of Leśyā)

(iii) In the Majjhima Nikāya, a reference to the three Daṇḍas of body, speech and mind, in which the Jainas believed, and also in connection with Upāli's conversion, to the Jaina conception of the sins of the body and the mind

(iv) In the Aṅguttara Nikāya, a reference to the Jaina Digvirati Vow and the Uposatha (proṣadha) day Digvirati Vow i.e. 'I shall go in only certain fixed direction this day' Uposatha–keeping of fast in which the laymen are supposed to be like ascetics in their thoughts and deeds

(v) In the same Nikāya, in connection with the meeting of Prince Abhaya and the Buddha, a reference to the Jaina conception of the annihilation of Karmas, old or new and

thereby the attainment of full knowledge, by means of austerity

(vi) In the Mahāvagga, reference of the Jaina doctrine of Kriyāvāda.

5 Traces of Jaina influence in Budhism —Dr. Jacobi says, "The latter (i e. Budhists) borrowed the word Āsrava from Jainism without its technical significance. As Buddha was chiefly concerned with what leads to salvation, he did not work out a new and self-sufficient system of psychology as the basis of ethics. He seems to have largely adopted current ideas on this head and together with them current terms to express them. Hence there is something vague and undefined in Budhist psychology' Jacobi asserted that the word Āsrava would never have been used by the Budhists in meaning so far removed from its etymology if the Jainas had not used it before in its etymological sense (like the word 'influence' of the Latin astrologers, adopted in English etc.[1])

The Budhists also use the word Samvara i.e. śīla Samvara (restraint under the moral Law), and the participle Samvṛta (controlled), words which are not used in this sense by Brāhmanical writers and, therefore, are most probably adopted from Jainism, wherein their literal sense they adequately express the idea that they denote'[2]

[1] Jain Gazette, Jan. 1914 p. 8-12.

[2] The Encyclopædia of Religion and Ethics, vol. VII, p. 472. In his introduction to 'Bhagwān Mahāvīra and Mahātmā Buddha Dr. B.C. Law gives many other examples of such borrowals and adoptations by the Budhist from Jainism.

6 Indirect evidence recorded by the Budhists of the importance and probable high antiquity of Jainism —

(i) "They mention the Jainas (the Niganthas) as the opponents and converts of Buddha, and never imply, much less assert that they are a newly founded sect

(ii) They mention the older Nigantha Caityas of the Licchavis of Vaiśāli

(iii) In the Sāmaññaphala Sutta of the Dīgha Nikāya, there is a reference to the four vows' (Cāturyāma Dharma) of Lord Pārśwa Nātha. 'This passage is specially important as it shows that the Budhists were also aware of the older traditions of the Jainas with regard to the times and teachings of Lord Pārśwa Natha" says Dr Jacobi.

(iv) Makkhali Gośala divides mankind into six classes The third class is the Nigantha sect. Jacobi says a new sect could not have held such an important place in a division of mankind

(v) The Buddha had a dispute with Saccaka, the non Nirgrantha son of a Nirgrantha father, which fact, according to Dr Jacobi, proves decisively that the Jainas were not an off-shoot of Budhism.

(vi) In the Budhist Dhammapada (v 422) there is a mention of Ṛṣabha and Mahāvīra, the first and the last Jaina Tīrthaṅkaras, respectively

(vii) The Budhist scholar Āryadéva mentions Ṛṣabhadeva as the original founder of Jainism.[1]a

7 Then there is the evidence of the Jaina books themselves Dr Jacobi says, "There are no reasonable grounds to reject the recorded tradition of a numerous class of men as being a tissue of meaningless lies All the events and incidents that relate to their antiquity are recorded so frequently and in such a matter of fact way that they cannot be properly rejected, unless under force of much stronger evidence than the one adduced by the scholars who are sceptic about the antiquity of Jainism. In the Uttarādhyayana Sūtra an interview between Gautama and Keśi, the followers of Lord Mahāvira and Pārśwa respectively, is held in a garden and after good conversation carried on more or less in occult terms the two leaders recognise the fundamental unity of the doctrines of their respective teachers and leave the garden fully convinced that they are workers in the same field. This again points out to an older Jaina faith which prevailed before the advent of Mahāvira and which was so vigorously reformed by him

8 Lastly, there is the ancient character of the Jaina philosophy—their animistic belief, the absence of the category of quality in their enumeration of the principal constituent elements of the universe, and the inclusion of Dharma (that which helps motion of things) and of Adharma (means or motive of stopping motion) in the class of substances along with Jiva (soul), Pudgala

1 Sata śāstra (5th century A.D).

(matter), Ākāśa (space) and Kāla (time), the six eternal Dravyas or elements of universe. From a consideration of these facts in Jaina philosophy, Prof Jacob concluded that it was evolved in a very early period of the Aryan settlement in India, and said that this explodes once and for ever the error that Jainism is an off shoot of Budhism.[1]

It was thus proved beyond Cavail that Jainism is quite an independent and 'exceptionally archaic' religious system, which is not only not an off shoot of Budhism but is considerably older that the latter

To quote a few of the other numerous authorities —Prof. Rhys Davids—"The Jainas have been an organised community all through the history of India from before the rise of Budhism down to the present time" [2]

E. W Hopkins— 'The Niganṭhas are never referred to by the Budhists as being a new sect, nor is their reputed founder Nātaputta spoken of as their founder whence Jacobi plausibly argues that their real founder was older than Mahāvīra and that this sect preceded that of Budhism' [3]

[1] In one of his lectures he says, "My studies of Jainism made me reject the old theory and convinced that Jainism is entirely independent of Budhism. The difference between the two philosophies seems so great that it precludes any idea of common origin" —Jain Gazette, May 1914 p. 169

[2] Budhist India, 2nd ed., London 1903, p. 318.

[3] Religion of India, p. 283

Thus practically all the modern scholars, both western and eastern, including Prof. Max Muller, Oldenberg Bendole, Sir Monier Williams, Sir W W Hunter, Harvey, Wheeler, Dr R. G Bhandarkar Dr K. P Jayaswal, B G Tilak, etc. have no doubt as to the greater antiquity of Jainism over Budhism.

Moreover, the historicity of Lord Pārśwanātha[1] (877-777 B C.) who preceded Mahāvira by 250 years, and was the 23rd Tirthaṅkara of the Jainas, has now been unanimously accepted He was the son of King Aśwa Séna of Kāśi, of the Uraga Vaṁśa (also called Kāśyapa Vaṁśa) and was a descendent of emperor Brahmadatta (a historical figure[2]) who was the last of the twelve chakravartins of the Jaina tradition.

"That Pārśwa was a historical person is now admitted by all as very probable', says Jacobi.[3]

Dr. Jarl Charpentier Ph.D says, "We ought also to remember both that the Jaina religion is certainly older than Mahāvira, his reputed predecessor Pārśwa having almost certainly existed as a real person, and that consequently the main points of the original doctrine may have been codified long before Mahāvira"[4]

[1] Cambridge History of India, p. 153—which fully endorses this view as also does the Encycl. of Religion and Ethics, vol. VII.

[2] Dr. H. C. Roy Choudhry—Political History of Ancient India, p 47 He says that at his time Kāśi was the predominent state and that according to the Śatapatha Brāhmaṇa (xiii 5 4 19) these kings of Kāśi were antagonistic to Vedic Sacrifices.

[3] Jain Sutras—S.B.E., XLV Introd.

[4] Uttarādhyayan Sutra—Upsala ed. Introd. p. 21

Dr R. C. Majumdar—"The first 22 of them are, however, unknown to history and reasonable doubts may be entertained regarding the existence of most of them. But the 23rd Tirthankara Parśwa seems to have had a real existence. His death may be placed in the 8th century B C.'[1]

Harmsworth—"They, the Jainas believe in a great number of prophets of their faith anterior of Nātaputta (Mahāvira Vardhamāna) and pay special reverence to the last of these, Pārśwa or Pārśwa Nātha. Herein they are correct, in so far as the latter personality is more than mythical. He was indeed the royal founder of Jainism (776 B C.) while his successor Mahāvira was younger by many generations and can be considered only as a reformer. As early as the time of Gotama, the religious confraternity founded by Pārśwa, and known as the Nirgrantha, was a formally established sect, and according to the Budhist chronicles, threw numerous difficulties in the way of the rising Budhism"[2]

Prof Ram Prasad Chanda, the famous archæologist says, "The Pali Suttas confirm good deal of what is contained in the Śwetāmbara Jaina canon. The ancient Jain sculptures of Mathurā, dating from the first century A.D guarantee the antiquity and authenticity of many of the Jaina traditions It is generally believed that there were Jaina monks before Mahāvira, belonging

[1] Outline of Ancient Indian History and Civilization, p. 216 and An Advanced History of India, p. 86.

[2] History of the World, vol. II, p. 1198

to the order founded by Pārśwa Nātha They had also their own Caityas [1]

Dr B C Law Ph.D, D.Litt., F R.A.S.B etc., says, "Before the advent of Mahāvīra, the faith of which he was the last exponent seems to have been prevalent in Vaiśālī and the surrounding country in some earlier form. It appears that the religion as fixed and established by Pārśwanātha was followed by some at least of the Kṣatriya peoples of North—eastern India, specially amongst the residents of Vaiśālī. We learn from the Ācārāṅga Sūtra that Mahāvīra s parents were worshippers of Pārśwa and followers of the Śramaṇas" [2]

Prof J C. Vidyālaṅkāra, speaking of the religious teachers of the post Mahābhārata times says "One such great reformer, Tīrthaṅkara Pārśwa flourished in the 9th-8th century B C. His father was Aśwasena, king of Vārāṇasi (Banaras), and his mother's name was Vāmā. The Jainas believe that their religion is very ancient and that 23 other Tīrthaṇkaras had gone before Mahāvīra. It is not just and proper to regard this belief as quite erroneous and baseless and to regard all previous *Tīrthaṅkaras* as *imaginary* beings and unhistorical. There is nothing unbelievable about it. The early history of India is as much Jainistic as it is of those who profess the Vedas for the present, the modern critics have accepted the historicity of Tīrthaṅkara Pārśwa. The accounts of the other Tīrthaṅkaras

[1] Medieval Sculpture in Eastern India—J.D.L., III 1920 p. 225-246.

[2] Vaiśālī—Mahavira s Birth Place—J.A., X, 1 p. 16.

are so involved in legends that they have not yet been reconstructed. But, there are definite proofs of the fact that there existed in India sects different from the Vedic faith even before Mahāvira and Buddha. The Arhats and their Caityas were in existence before the birth of Buddha (Buddha himself refers to Mahāvira's own clan, the Licchavis and to their religion). The followers of those Arhatas and Caityas were known as the Vrātyas who are also mentioned in the Atharva Veda" [1]

And speaking about these Vratyas [2] Dr. K. P Jayaswal said, "They are called Vrātyas or un Brāhmanical Kṣatriyas, they had a republican form of Government, they had their own shrines, their non vedic worship, their own religious leaders, they patronised Jainism" [3]

Thus in the words of Dr A. Guerinot, There can no longer be any doubt that Pārśwa Nātha was a historical personage" [4] And there is evidence to show that his faith prevailed not only in different parts of India but it also penetrated beyond the frontiers of this country

Sir P C. Mogha [5] writing about the prevalence of Jainism long before Gautama Buddha, informs

[1] Bhāratiya Itihās Ki Roopa Rekhā, vol. I p. 343-349

[2] About these Vrātyas or Kṣhātra Bandhus and of their being none but the Jains see Prof A. Chakravarti's article in Jain Gazette, XXXI, pp. 6 and also Dr. Har Prasad Shastri's article in J B O.R.S., vol V p 554-558, and also Anekānta 6/7 p 335-336.

[3] Modern Review 1929 p 499

[4] Essai de Bibliographica Jainica—Introd.

[5] Jain Gazette, Aug 1906 p 13

that about 1885, Prof. Beal told the Royal Asiatic Society that there undoubtedly was such a faith in central Asia long before Budhism was promulgated by Śākya Muni Gautama Also that Sir Henry Rawlinson has in the proceedings of the Royal Geographical Society (Sept. 1885) and his Central Asia (p 246) called attention to the new Vihāra (Monastry) at Balkh and other monumental remains in bricks, as showing the presence of Kāśyapa there.

Now Kāśyapa, besides being the name of an ancient Jaina Muni and the Gotra of several Tīrthaṅkaras was also the Gotra of Pārśwanātha. According to the Ādipurāṇa, Kāśyapa whose another name was Maghawā, was the founder of the Uraga Vamśa (a branch of the ancient Nāga family) in which Tīrthaṅkara Pārśwa was born [1]

The geographical name Kaspia (or Caspia) resembles Kāshyapa and in this city (i e. Kiapishi) of Central Asia Hiuentsang in the 7th century A D also noted the appearance of the Nigaṇṭhas or the Jainas,[2] and about a thousand years before him the Greeks had similarly come across them near the north west borders of India.[3] Hence it may reasonably

[1] J S. B., XIV 2 p 13, Saṅkṣipta Ādi Purāṇa, p 27 I.H Q I, p 460 and II, p 28

[2] Beal, Sijuki—vol I, p. 55. "This says Dr Buhler, 'points apparently to the fact that they (the Jainas) had in the northwest at least spread their missionary activity beyond the borders of India —(The Jainas).

[3] M. C. Crindle—Ancient India.—They referred to the Jainas by the words Gymnosophists, Sarmanas Veretei etc. and scholars have now no doubt that these denote the Nigaṇṭhas or the Jainas.

be inferred that Jainism was once, even before Mahāvīra, prevalent in Kaspia, Aman and the cities of Samarkand, Balkh etc.[1] Herodotus, the father of Greek history, in the 5th century B C. wrote about an Indian religious sect which are nothing which had life and lived on a grain like millet. The Greek philosopher Pythagoras (born 580 B C.) who was a contemporary of Mahāvīra and Buddha believed in the theory of metapsychosis, in the transmigration of souls, in the doctrine of Karmā, refrained from the destruction of life and eating meat and even regarded certain vegetables as taboo He even claimed to possess the power of recollecting his past births These early Ionian philosophers of Asia Minor called the Orphic philosophers also believed in depreciation of the body in comparison with the soul.[2] Now all these beliefs are peculiary and distinctively Jaina and they have little in common with either the Budhist or the Brāhmanic religions And since they were already professed in these far off lands at a time when Mahavīra and Buddha were just beginning to preach, and since there is no doubt that these ideas reached thither from India itself, there remains no doubt

[1] Jain Gazette, August, 1906 p. 13

[2] The Legacy of India (Oxford 1937)—India in European Literature and Thought by H G Rawlinson, p. 3-6.—The author himself admits that these ideas seem to refer to the Jainas or Budhists. But they could not possibly refer to Budhism which originated with Gautama Buddha who is believed to have died in 476 or 483 B C. Moreover, the Budhists even Buddha himself never refrained from eating meat, while tabooing even certain vegetables is peculiar only to the Jainas Same is the case with most of the other ideas mentioned above.

that they owned their propagation, if not to any earlier Tirthankara, at least certainly to Pārśwa[1] and his disciples In fact as Dr Radhakrishnan says, "There is no doubt that Jainism prevailed even before Vardhamāna or Pārśwanātha"[2]

"But" says Dr Nagendra Natha Basu the reputed scholar, Sanskritist and Lexicographer, "Nemi Nātha, the 22nd Tirthankara of the Jainas, who preceded Lord Pārśwa Nātha, was a cousin of Lord Śri Kṛṣṇa If we admit the historicity of Lord Kṛṣṇa, there is no reason why we should not regard his contemporary Lord Neminātha the 22nd Tirthankara, as a real and historical person"[3]

Dr Fuhrer says, "Lord Neminātha, the 22nd Tirthankara of the Jainas has been accepted as a historical person"[4] Same is the opinion of Prof L. D Barnett.[5]

Mr Karwa says 'Neminātha was the cousin of Kṛṣṇa When the 22nd Tirthankara of the Jainas was a contemporary of Lord Kṛṣṇa, the readers may well imagine the antiquity of the remaining 21 Tirthankaras"[6]

Col Tod—' To me it appears that there were four distinguished Boodhas or Wisemen. The second (the

[1] For a life of Pārśwa see 'Lord Pārśwa Nātha by H.S. Bhattacharya and 'Bhagawān Pārśwa Nātha by K. P Jain.

[2] Indian Philosophy vol. I p. 287

[3] Harivamśa Purāṇa—Introd. p 6.

[4] Epigrahica Indica, Part I, p. 389 and Part II, p. 206-7

[5] Ancient Mid-Indian Kshatriya Tribes vol. I foreword p. IV

[6] Bhagawad Geeta—Appendix.

twenty-second of the Jainas) was Neminātha, in 1120 B C.', and says that he was contemporary of Kṛṣṇa.[1]

Dr Hari Satya Bhattacharya, M.A., B L. Ph.D, has no doubt as to the historicity of Neminātha,[2] and on its basis rather, establishes the historicity of Kṛṣṇa He says, "Notwithstanding remarkable differences, the Kṛṣṇa story in the Jaina Purāṇas is essentially similar to that of the Vedic Purānas" He is of opinion that the Jaina version is quite independent of the Brāhmanic traditions, and that "the appearance of the Kṛṣṇa story in the Jaina sacred books shows that Kṛṣṇa of the Mahābhārata may not be a purely imaginary being but that in all probability he was a historic person, a high-souled powerful monarch [3]

Moreover, as Rev J Kennedy says, "The Jaina traditions represent the oldest form of the Kṛṣṇa legend" [4]

In fact, the Jaina traditions about Neminātha or Ariṣṭanemi as incorporated in their Harivaṁśa, Ariṭṭha

[1] Annals—Vol. I p 97 99 He also curiously makes Nemināth indentical with the first Odin of the Scandinavians and the first Fo of the Chinese He also says that the first Indian Boodha was Ādinātha or Ṛṣabha Deva.

[2] 'Lord Ariṣṭa Nemi' p 88-89

[3] Heroes of Jaina Legends—J.A., XIV 2, p 77
In the Jaina tradition Kṛṣṇa is called a Nārāyaṇa and a devotee of Jina. Even the orthodox vedic Hindus regarded him a Vrātya and outside the pale. (See Advanced History of India, 1948, p. 95)

[4] The Child Kṛṣṇa, Christianity and the Gujars—JRAS 1907, p. 951 991

Nemi Chariu and other works are fully corroborated by the Brāhmanic traditions There are specific mentions of *Aristanemi* in the Vedas, their commentaries and the Hindu Purāṇas, which clearly indicate the Jaina Tīrthaṅkara.[1] In the Vedic hymns he is described as one "who is capable of crossing over the ocean of life and death as the remover of violence one who is instrumental in sparing life from injury and so on.[2] Well renowned Vedic scholars like Swami Virupāksha Vadiyar, M.A., Vedaratna,[3] are fully convinced that these Vedic and Puranic references undoubtedly refer to the Jaina Tīrthaṅkara Aristanemi and to nobody else. What is more important is that even the Mahābhārata[4] makes a mention of his name with the adjective Jineśwara, in at least two places.

[1] Ṛigveda (8 8 24 and 10 178, 1), Yajurveda (25, 19 and 9 25), Sāmaveda (4 1), Atharva Veda (20, 143 10) Aitareya Brāhmaṇ (20 2) Yask Nirutka (10 12) Sarvānukramaṇika, Vedārtha Dīpikā, Sāyaṇa Bhāṣya (p. 678) The Skanda Purāṇa—Prabhās Khaṇḍa, (16 96), The Bhāgawata (2, 7 10), The Mārkaṇḍeya Purāṇa (50,39-41) etc. Also see Jain references in the Vedic and Puranic Literature—Delhi 1930

[2] J S.B., XIII, 2, p. 89-90. This particular hymn is—

स्वस्ति न इन्द्रो वृद्धश्रवा स्वस्ति नः पूषा विश्ववेदा ।
स्वस्ति नस्तार्क्ष्यो अरिष्टनेमि स्वस्तिनो बृहस्पतिर्दधातु ॥"
—(Ṛg 1 1 16 Yajur 25 19 Sāma 3, 9).

[3] Jaina Patha Pradarśaka, III 3 p. 106-112. He says that even the Vedic interpretation of the term Ariṣṭanemi used therein is in conformation with the Jaina doctrines and that Uvvaṭācārya also in his commentary on that hymn of Yajurveda interprets it as the "Propagator of Ahimsā

[4] Mahābhārata—Anuśāsana, ch. 149 vs. 50, 80 p 151

Dr Prana Natha Vidhyalankara published a copper plate grant of the Babylonian (Chaldean) king Nebuchadnazzar (circa 1140 B C.), which he had discovered in Kathiawar, in the 'Times of India' (weekly) of 19th March 1935 According to his decipherment, this document revealed that 'the said king Nebuchadnazzar who was also the lord of Rewānagar (in Kathiawar) and who belonged to Su-(sumer) Tribe has come to the place (Dwārakā) of the Yadurāja. He has built a temple and paid homage and made the grant perpetual in favour of Lord Nemi the paramount deity of Mt. Raivata"[1] Prof Prana Natha himself says ' The inscription is of great historical value It may go a long way in proving the antiquity of Jaina religion since the name of Nemi appears in the inscription

This important document however, proves that the worship of Lord Nemi Natha,[2] the 22nd Jaina Tirthankara, was already well established in the post Mahābhārata days, even before the advent of Pārśwa and Mahāvira And there should now remain no doubt as to the historicity of Lord Aristanemi and to the existence of Jainism long before Pārśwanātha (9th century B C.)

Aristanemi was the son of king Samudravijaya of Sauripura (near Agra), who was an uncle of Lord

[1] J.A., XIV I p 3 J S.B XIV I p. 21 The 'Jain —35 1 p 2.

[2] 'The description of Neminath given in this grant is identical with that of the Vedic hymns and leaves no doubt to his being identical with the Jaina Tirthankara of that name —Virodha Parihā p 63-64

Kṛṣṇa But when all the Yaduvaṁśīes under Kṛṣṇa migrated to Dwārakā on the western coast, Neminātha also came along with him Kṛṣṇa negotiated his cousin's marriage with Rājula Mati the daughter of the Rājā of Junagarh But Neminātha, taking compassion on the animals which were to be slaughtered in connection with the marriage feast, left the marriage procession at once, renounced the world, climbed the top of mount Raivata (Giranāra or Urjayanta), there practised severe austerities, attaining Keval Jñāna, preached the non violent creed of the foregoing Tīrthaṅkara, to the world and finally attained salvation.[1]

Thus there is no question about his being a real historical person, but there is some difficulty in fixing his date, because opinions still differ as to the exact date of the Mahābhārata war which with different scholars varies from 950 B C to 3000 B C But the latest concensus of opinion fixes it in the middle of the 15th century B C [2] and this is now generally regarded as the starting point of the regular history of India The period prior to that, about which our knowledge is mainly based on religious traditions, the Jaina and Hindu Purāṇas, is called proto-history chiefly because the history of that period could not yet be reconstructed on any sound basis.

[1] H. S Bhattacharya—Lord Ariṣṭanemi, The Jaina Hari vamśa, Ariṣṭha Nemi Chariu, Nemi Purāṇa etc.

[2] Pargitor—950 B.C. R. C. Majumdar—1000 B C. Tod—1120 B C.; Dr. H. C. Roy Choudhry—1376 B.C. Prof. J C. Vidyalankara—1424 B.C. Dr K. P Jayaswal and others—1450 B.C.; Certain Purāṇas give it as *1414 B C.,* while astronomers and later traditions as 3102 or 2449 B.C.

But the name of Rāma or the story of Rāmāyaṇa is as much an every-day homeward in India as the name of Kṛṣṇa or the story of Mahābhārata. And although many a scholar still persist in believing the Rāma story to be a legendary one, the majority of scholars, especially Indian ones along with the general masses and intelligentia of the country firmly believe most of the events and persons connected with the story, to be quite real and historical, even though they might be beyond the pale of scientific history and their date unknown

Here again, "The story of Rāmīyaṇa as stated in the Jaina Purāṇas is substantially similar to the account of Vālmīki It is also quite independent of the Brāhmanic version' [1] says Dr H S Bhattacharya. And further that 'Thus the very fact that the Jainas have respectfully embodied the Rama story in their sacred lore is almost a proof conclusive that it is more than philosophical speculation in symbolic garb and that it may have a historical basis Under the circumstances one would not be unjustified in holding that the Rāma story has at least a core of historical truth" [2]

In fact the oldest available Jaina version of this story, that is Pauma Cariu of Vimala Suri,[3] belongs about to the same period as the oldest Brāhmanic version, the Rāmāyana of Vālmīki i e. to the first century B C. Moreover, the Jaina Samskṛta Padma Purāṇa (7th century A.D), Swayambhū Rāmayaṇa of Apabhramśa

[1] Heroes of the Jaina legends—J.A., XIII 2, p 21

[2] J.A., XIV 1 p. 13.

[3] An Advanced History of India, p 142.

(8th century A D), the Munisuvrata Kāvya and Purānas did no less to preserve and popularise the story than the Brāhmanic Purānas and vernacular Rāmāyaṇas of comparatively much later dates

But in what the Jaina version differs from the Brāhmanic Rāmāyaṇa, throws a very significant light on the position of Jainism. According to the Jaina version, Rāvana and his Rākṣasas were highly cultured people belonging to the race of Vidyādharas and were great devotees of Jina Here unlike the Hindu epics they are not depicted as hideous looking, evil natured, irreligious demons, Rakṣasas Piśācas or Asuras but certainly as antagonistic to the sacrificial cult of the vedic sages And it is why, as Dr Bhattacharya observed that 'Considering these two accounts together some of the present day scholars vehemently urge that the vedic people denounced the Rākṣasas because they were Jainas, and say that the descriptions of the Rakṣasas in Vālmīki s Ramāyana clearly show that they could not be other than Jainas and that the author of the Rāmāyaṇa presented them in hideous forms, simply out of religious bigotry' [1] F E Pargitor also asserts that The Jainas were treated as Asuras and Daityas (terms of hatred etc.) by the Hindus [2] Rhode" says Edkins ' also supposes the Jainas to be descendents of Asuras and Rākṣasas [3] And C. F Oldham is of opinion that ' Both Budhists and Jainas systems were closely connected with the sun and the

[1] Heroes of Jaina Legends—J.A., XIV 1 p. 9

[2] Ancient Indian Historical Tradition, London 1922, p. 291

[3] Joseph Edkins—Chinese Buddhism, London 1880 p 156-158

serpent, and they found their chief supporters amongst the Solar Tribes who had come but little under Brāhmanical influence. The Purāṇa version is that the Jainas originated amongst the Asuras. The Jainas were in existence before Buddha. All the twenty four Tirthankaras were kṣatriyas and all but two were of the solar race of Ikṣwāku' [1]

Now there is no question as to Rāma's being of the Solar race of Ikṣwāku. According to the Jaina tradition, he along with most of the members of his family was a follower of Jainism. Not only that but Rāma Candra, his brother Lakṣmana and their enemy Rāvaṇa were three of the 63 prominent personages (The Tri ṣaṣṭi Śalākā Puruṣas) of the Jaina tradition wherein the Rākṣasas and Vānaras of the Rāmāyaṇa have been described not as semi human, sub-human animal or demons but as highly civilized and cultured human beings of the Vidyādhara race,[2] who were mostly devotees of the Jina. These early non Aryan inhabitants of India are now generally termed as Drāvidians According to Pargitor, even "The Sūryavamsis or Solar race were the indigenous inhabitants of this country and were of Drāvidian stock [3] And as will be presently shown the religion of these early Drāvidians was Jainism.

The Yoga Vāśiṣṭha Ramāyaṇa, the authorship of which is ascribed by some to sage Vaśiṣṭha, the

[1] The Sun and the Serpent, London 1905 p. 172 181

[2] J S.B —XIV 1, p 17 23.

[3] Ancient Indian Historical Tradition, p. 295-296.

family priest of Rāma Candra and by others to Vālmīki, mentions that 'Rāma longed to become like a Jina'[1] Even the Vālmīki Rāmāyaṇa, which like the Mahā bhārata was a product of the age of Brāhmanic revival and in the same manner truely represents the highly prejudicial and communal spirit of the revivalists and which studiously avoided making any reference to Jainism or the Jainas did slip up in certain places For example, it mentions that King Daśaratha, the father of Rāma had entertained the Śramaṇas,[2] which ac cording to Bhūṣaṇa s commentary, were the Digambara Jaina ascetics [3]

Thus there remains no doubt that in the time of Rāma Jainism existed and Lord Munisuvrata Nātha,[4] the 20th Tīrthaṅkara of the Jainas, who was a prince of Rājagṛha and a senior contemporary of Rāma was as real a person as Rāma himself

Moreover, it was in the times of Munisuvrata that a hot discussion was held at the court of king Vasu Caidyoparicara as to whether animals or vegetable products are to be sacrificed in the Vedic Yajñas King Vasu, however, gave his verdict in favour of animal sacrifice and since then the horrible practice commenced.

1 Yoga Vāśiṣṭha—Vairāgya Prakaraṇa, Ch. 15 V 8, p. 33 In this ancient work there are several other references to Jainism and its doctrines (in 3, 3 49-50; 4 22, 30 and Pt. II, 6 173, 34). Also see Satyārtha Darpaṇa, p 90.

2 Rāmāyaṇa Bālakāṇḍa—XIV 12.

3 Jainism by V K. Mukerji Bhagawān Pārśwanātha, p. 24

4 Pauma Cariu, Padma Purāṇa, Uttara Purāṇa, Munisuvrata Purāṇa etc.

This story of Vasu is practically identical in both the Jaina and Brāhmanical traditions, which is a proof of its veracity [1]

Of the remaining Tīrthaṅkaras, Ṛṣabha, the first, Ajitanātha, the second and Supārśwa, the seventh also seem to find mentions in the Vedas [2]

Then there is the curious story of King Veṇu who was originally a Hindu following the Vedas, but who became a Jaina monk at the instruction of a Jaina Muni, and *therefore* is called a sinner and his change of faith regarded as a degradation. Shri S C. Ghoshal, M.A., B.L., Purāṇa Kāvya Tīrtha etc. says, 'This is only natural as the work (i e. Hindu Padma Purāṇa) in which the story is related indicates the teachings which are not favourable to Jainism, but from this story we can infer that it might be a historical fact that Venu, a Hindu king became a convert to Jainism. As far as I know, this fact has not been noticed by scholars who try to establish the antiquity of Jainism' [3]

Now this story occurs in almost all the Brāhmanic Purāṇas and this king Veṇu is stated in the Padma and Vāmana Purānas to have been the sixth in descent from Brahmā, the progenitor of mankind, while in the Bhāgawata the 11th, in the Garuḍa Purāna 13th, and

[1] The story occurs in the Mahābhārata, and is also hinted at in the Buddhist Sutta Nipāta. The Jaina version is available in the Jaina Harivaṁśa Purāṇa, XVII p 263-272. See also J S.B XIII, 1 p 13

[2] Radhakrishnan—Indian Philosophy Vol. I p 287

[3] Jainism in Non-Jain Literature—J G Feb. 1918, p. 87

in the Viṣṇu and rest of the other Purāṇas, 9th in descent from Swayambhu Manu, the first man and the son of Brhmā, the Creator [1] Venu is also said to have preached Jainism to the Asuras. Mr Ghoshal says, "It is clear from all the Purāṇas that Veṇu was from the beginning opposed to animal sacrifice and to the Brahmins and that he became not only a heretic and anti Vedic, but even a Jaina [2] There are several other stories in the different Purāṇas about the origin of Jainism.[3] But what is interesting about them is the fact that they invariably make some important personage belonging to their faith, first a convert to Jainism, under the influence of some or other of its teachers and then make this new convert preach his new faith. This clearly proves two things, first, that in the early Vedic period conversions from the Brahmanic faith to Jainism were very common and secondly, that Jainism was already an established religion even in the earliest times and was more popular amongst the Non-Aryan indigenous races, called by the Aryans as Asuras Daityas, Rākṣasas etc.

[1] Story of Benu J G July 1918, p. 156.

[2] Ibid.

[3] According to another story occurring in the Padma Purāṇa Jainism was preached by Śukrācārya, the preceptor of the Asuras. Another version says that God Viṣṇu with the help of Bṛhaspati, the preceptor of the gods, sent Mahā Māyā (delusion) in the disguise of a Jaina Muni to mislead the Daityas. The Bhāgawata attributes the propagation of Jainism to Arhat, the King of Koṅk Bek Kuṭak, who was a devotee of Ṛṣabha. For other instances see Skanda Purāṇa (36-37 38 p. 154-161) Viṣṇu Purāṇa (Pt. III, Ch. 17 18), Śiva Purāṇa (Pt. 5 Ch. 4 5) etc.

And since, as Macdonnel says, "The Hindu Purāṇas contain much that is old, and do not always borrow from Mahābhārata and Manu, but derive information from the Vedas themselves and from some older collections",[1] the significance of these stories, particularly of the story of Venu which is related by all the Purāṇas, cannot be over-estimated It clearly takes back the antiquity of Jainism to about the very beginning of the Brāhmanic creation, or rather to a period prior to the origin of Brāhmanism itself[2]

Still there are some scholars who owing mostly to deeprooted prejudices and other sentimental reasons, persist in believing and asserting that Jainism is an offshoot of Brāhmanism or that the Jainas are merely Hindu dissenters like the Buddhists, even though their religion is quite independent of and much older than the latter.

As would be clear from what was already been said, there are absolutely no grounds for holding such an opinion There are innumerable references in the Brāhmanic literature from the Vedas down to the

[1] A. A. Macdonnel—A History of Sanskrit Literature, p 299

[2] In fact according to the Jaina tradition the Brāhmaṇas came into being much later. The original Varṇa was that of the Kṣatriyas alone. Even according to the Brāhmanic Purāṇas themselves (i.e. Vāyu 88 5-7 Viṣṇu 4 2, 2 and Brhmāṇḍa 3, 63 5-7) the progeny of Rathitara, the fifth in descent from Nābhāga who had turned a Vaiśya and was a grandson of Manu, became the first Brāhmaṇas and were called Angirasas. And it would be interesting to note that the Muṇḍakopaniṣad of sage Angiras shows according to Dr. Hertell, unmistakable signs of Jaina influence (Indo-Iranian Studies etc. Vol III).

Purāṇas and other medieval literature, to the Jainas, their religion, its Tīrthaṅkaras and even their doctrines[1] sometimes ridiculing and denouncing them,[2] and sometimes praising and applauding them,[3] while

[1] Word Arhan is often mentioned in the Rk and other Vedas (see Max Muller's edition 1854 vol. II, p. 579). The Jaina ascetics are referred to therein as Windgirdled i.e. nude (see Weber—Ind Ant. XXX, 1901). For other relevent Vedic hymns see, 'Veda Purāṇādi Granthoṅ meṅ Jaina Dharma kā Astitwa 'Virodha Parihāra 'Satyārtha Darpaṇa The Śramaṇas of the Vedas who were antagonistic to animal sacrifice in the Yajñas, the Vrātyas, the *Mahā Vrātya* (i.e. *Ṛṣabha*), *their Prajāpati Parmeṣṭhin etc.* all refer to Jainas. Many of the Upanishads esp. the Chhāndogya and Muṇḍaka, the latter using many Jaina technical terms. Its discussions are also quite akin to Jainism, its author Angiras was formerly a Jaina Muni (see Dr Johannes Hertell) Mahābhārata (Śānti Parva, Mokṣa Dharma ch. 238 v 6 Anuśāsana Parva ch. 14 v 18, ch. 149 p. 41 50 80). Rāmāyaṇa (Bālkāṇḍa 14 22), Yoga Vāśiṣṭha (15 8) Hanuman Nāṭaka, practically all the Purāṇas and most of the other religious and even secular works. For the similarity between the Brahma-Vidyā-Vādins of the Upaniṣads and the Jainas see (IHQ—III, p. 307 15—article of Umesh Chandra Bhattacharya).

[2] Abuse of Jainism in Non-Jain literature—J G May 1917 p 144 The author says, "What are *generally attacked in Jainism* are not the true principles of this religion, but merely some outward forms or customs which are supposed by these antagonists to be essentials of Jainism From these old and well-known philosophical works down to insignificant tales and dramas passages might be collected which purport to ridicule Jainism. The language is grave, caustic, filthy or even obscene according to the attitude and taste of the writer. The criticism of Jainism is generally wrong and misguided" (Also see J G Jan. 1918, p. 45)

[3] In several Vedic hymns, some of the Purāṇas, Yoga Vāśiṣṭha, Bhartṛhari's Śatakas etc.

very often misunderstanding and misinterpreting them.[1] In certain places devotion to Jina or to particular Tīrthaṅkaras, even to Jain ascetics, is ranked much higher than all the religious observances enjoined by the Śrutis and Smṛtis.[2] And if there are to be found stories to the effect that Jainism was propagated by some or other follower of the Vedas who had dissented from his parent creed there are similar stories, equally old, in the Jaina tradition that it was Marichi, the grandson of Lord Ṛṣabha, who shrinking from the austere creed of the Jina, preached a false doctrine from which later on developed the 363 Pāṣaṇḍas like the Vedic and such other faiths which were in contravention of the nonviolent creed of the Jina. In fact, according to the Jaina tradition, it was in the times of the 10th Tīrthaṅkara Śītala Nātha that Brāhmanism made its first appearance and in the times of the 20th Tīrthaṅkara the bloody sacrifices got their first impetus under royal patronage

Even a reputed vedic scholar Prof V P Vadyar says, 'According to the Jaina scriptures, Marichi, the

[1] The Jaina doctrine mostly critised by the Brāhmanic philosophers is the Syādvāda. Eminent scholars like Bādarāyaṇa (Vedānta Sūtra) and Śaṅkarācārya tried their best to criticise it. But as Dr G N Jha once observed even Śaṅkara could not and did not understand it properly Swami Dayānanda's Satyārtha Prakāsha (Ch. 12), Hopkin's Religions of India are some recent examples of such wrong and misguided criticisms of Jainism.

[2] Viṣṇu Purāṇa (3 341 p. 457) Skanda Purāṇa (p 102 103) Śiva Purāṇa, Nāga Purāṇa, Manu's code, Bhāgavata Purāṇa (7 11 v 8-9) etc. See also Hindu Śāstras Pt. VIII, p. 213-222) and Mokṣa Mārga Prakāśaka by Todar Mall, p 207 211

grandson of Ṛṣabha Deva was a materialist Because the Vedas represent the same materialistic spirit, it was certainly due to him that they (the Ṛgveda etc.) came to be popular. Consequently there are several hymns to be found in the Vedas and *Purāṇas, in the memory of sage* Marichi and there are mentions of the Jaina Tīrthaṅkaras at many places Hence there is no reason why we should not accept the existence of Jainism in the Vedic age"[1]

In fact, there is whatsoever no tangible evidence to show that Jainism branched off from the Vedic religion or from any of its later developments, at such and such time, nor there is any marked similarity between the fundamental doctrines and essential features of the two systems, which might favour that possibility Jainism with its perfectly non violent creed, animistic belief, subtle and peculiar karma theory, its rejection of a creator and the creation theory and the like, is not only quite an original system but is *also absolutely* independent of all other systems. In its origin, it is not only non Aryan and pre Aryan, in the sense that these terms are now generally understood, but it is also primitive and absolutely indigenous Barrister C. R. Jain, successfully refuting the Hindu-dissenter theory, concludes 'Thus Jainism, the creed of the holy Tīrthaṅkaras, far from being a daughter or rebellious Child of Hinduism, is actually the basis of that undoubtedly ancient creed , and that if there was any borrowing, it was more the otherway round.[2]

[1] His opinion about Jainism, p. 27—see Bhagawān Pārśwanātha, p. 22. Also see—Citra-maya-Jagat.

[2] Practical Path—App. p. 194

Prof Jacobi says, "In conclusion, let me assert my conviction that Jainism is an original system, quite distinct and independent from all others, and that, therefore, it is of great importance for the study of philosophical thought and religious life in ancient India"[1]

And discussing the place of Jainism in the system of Indian philosophy, M.M. Dr Ganga Nath Jha concludes, "The Jaina philosophy no doubt, holds certain principles in common with Buddhism, Vedānta, Sāṅkhya, Nyāya and Vaiśeṣika systems, but this does not disprove its independent origin and free development. If it has some similarities with the other Indian systems, it has its own peculiarities and marked differences as well"[2]

Prof G Satya Narayan Murti also observes, "Some of its doctrines are peculiar to itself and leave a stamp of individualism on the Jaina creed'[3] and Dr Guerinot, that 'Jainism is very original, independent and systematic doctrine'[4]

Prof Chinta Haran Chakravarti "Though it is not possible at this stage of our knowledge to determine the comparative antiquity of Jaina and Brāhmanic things, the realistic and rationalistic tone in the former does not fail to attract notice of even a casual observer"[5]

[1] The Metaphysics and Ethics of the Jains—JA, X, 1 40.
[2] Jain Gazette, 1921 p 146.
[3] Jain Gazette, 1916 p. 73.
[4] Bibliographica Jainica—Introd.
[5] Jains and Hindus—Jain Gazette, April 47 p 61

Another scholar says, 'We may make bold to say that Jainism, the religion of Ahimsā (non injury) is probably as old as the Vedic religion, if not older There is no doubt that the religion of Ahimsā was as old as the Vedas themselves [1]

Yet another eminent thinker observes 'Besides there being numerous references to Jainism in the Vedas and Purāṇas, another, simple fact shows that Jaina philosophy is as old as Hindu philosophy It is a feature of the early epoch of the development of metaphysics that the catagory of quality is not defined. For instance, in Vedānta Brahma is not said to possess 'existence, intellect and joy' (Sat, Chit, Ānanda) as qualities of his nature, but he is existence, he is intellect, he is joy itself (Saccidānanda) Similar is the case in the Jaina metaphysics It treats merit and demerit (Dharma and Adharma) as substratum rather than as qualities as substances with which the soul comes into contact. Yet another fact is its hero-worship the worship as deity of perfected mortals And such worship is characteristic of all primitive religions [2] Lastly there is its animistic belief again a primitive notion [3]

In fact, as Dr Edward Thomas speaking about the simplicity and hence higher antiquity of Jainism, remarks, "The more simple faith perse must be primarily

[1] Cultural Heritage of India, Vol. I—Sri Ram Krishna Centenary Memorial, Vol. p. 185-188.

[2] Carlyle's Heroes and Hero-worship

[3] Jain Gazette, 1906.

accepted as the predecessor of the more complicated."[1] And "What more simple" asks Major Gen. Forlong 'can there be than Jainism, be it in worship in rituals or in morals' [*]

Reviewing the whole situation, Prof M. S Ramaswami Ayengar may be quoted, who says, "For a scientific student of early Indian History, the history of the Jainas begins from the time of Mahāvīra who is supposed to be the founder of Jainism. This conception regarding the origin of the faith has unfortunately led scholars to believe that Jaina tradition and literature are unreliable and useless for reconstruction of history The less well informed amongst them went so far as to say that Jainism was an offshoot of Budhism, simply because certain details in the lives of Mahāvīra and the Buddha are coincidental. Nor was Dr Hoernle, perhaps the most well meaning amongst the writers on the subject, any nearer the truth when he said that neither of the sects could lay claim to originality regarding their moral code, but that the Brahman ascetic was their model from which they borrowed many important practices and institutions (Vide Hoernle's Presidential Address CAS 1898) With, however, our present knowledge of the Jainas and their sacred literature, it is not difficult to prove that Jainism *far from being an offshoot of Buddhism or Brahmanism was one of the earliest home religions of India* The simple devotion of the Jainas and their homely prayer, without the intervention of a Brāhmaṇa

[1] Early faith of Asoka, p. 5-6.

[*] Short Studies in the Sc. of comp Religion.

may prove not merely their high antiquity but what is more important, the independent nature of their existence"[1] And according to F W Thomas, Jainism on the other hand (i.e. unlike Buddhism etc.) has preserved down to the present time, its integrity as a separate world in the midst of Hinduism"[2]

To quote a few of the legal authorities, T N Sheshagiri Ayer M.L.A., ex judge, Madras High Court, says, "I have no desire to date the Jaina religion at a period subsequent to the Vedas, it might be simultaneous with them. Jainas are not the Hindu dissenters. I can fully bear out the statement that all Jainas are not Vaiśyas They are of all castes and grades'[3]

The Hon'ble Mr. Justice Coomar Swami Shastri, Chief Judge, Madras High Court, observed "Were the matter res-integra, I would be inclined to hold that modern research has shown that Jainas are not Hindu dissenters, but that Jainism has an origin and history long anterior to the Smrties and commentaries which are the recognised authorities on Hindu Law and Usage. In fact, Mahāvīra, the last of the Jaina Tīrthankaras, was a contemporary of Buddha, and died about 527 B C. The Jain religion refers to a number of previous Tīrthankaras, and there can be little doubt that Jainism as a distinct religion was flourishing several centuries before Christ. In fact, Jainism rejects the

[1] The Jains in the Deccan—Jain Gazette XVI, p. 212 and S.I.J, Pt. I.

[2] Legacy of India, p. 212.

[3] Jain Gazette, June 1922, p 145

authority of the Vedas which form the bedrock of Hinduism and denies the efficacy of various ceremonies which Hindus consider essential" [1]

And Mr Justice Rangnekar of the Bombay High Court remarks, "It is true the Jainas reject the scriptural character of the Vedas and repudiate the Brāhmanical doctrines relating to obsequial ceremonies the performance of Śrāddhas and the offering of oblations for the salvation of the soul of the deceased Amongst them there is no belief that a son by birth or adoption confers spiritual benefit on the father They also differ from the Brāhmanical Hindus in their conduct towards the dead, omitting all obsequies after the corpse is burnt or buried Now it is true, as later historical researches have shown that Jainism prevailed in this country long before Brāhmanism came into existence or converted into Hinduism It is also true that owing to their long association with the Hindus, who formed the majority in the country, the Jainas have adopted many of the customs and even ceremonies strictly observed by the Hindus and pertaining to Brāhmanical religion [2]

Lastly Pt Jawahar Lal Nehru, the first premier of independent India, asserts that "Jainism and Buddhism were definitely not Hinduism nor even Vedicism, still they were born in India and were an inseparable part of Indian life, culture and philosophical thought. The Jainism or Buddhism of India is a cent per cent product

[1] A.I.R. 1927 Madras 228.
[2] A.I.R., 1939 Bombay 377

of Indian thought and civilization, yet none of them is Hindu. Hence it is misleading to call Indian culture by *the name of Hindu culture*" [1]

It would, therefore, seem quite strange that there still are people, and amongst them some scholars of repute, *who are still sceptical about the antiquity and* independent character of Jainism As Prof S Srikantha Sastri says, "It has become customary to take granted the statements of certain historians that Jainism like Buddhism represents a reaction to the sacrificial cult of Vedic Aryans and in the case of Jainism many scholars are reluctant to take back the history of the faith before Pārśwa in about the 9th century B C.'[2]

But as Dr Jacobi observes, "There is nothing to prove that Pārśwa was the founder of Jainism. Jaina tradition is unanimous in making Ṛṣabha, the first Tirthaṅkara, as its founder There may be something historical in the tradition which makes him the first Tirthaṅkara [3]

Dr A N Upadhye, M.A., D Litt. says, "To take a practical view the Jaina Tirthaṅkaras like Ṛṣabhadeva, Neminātha, Pārśvanātha, Mahāvira etc. have been some of the greatest mystics of the world It would be interesting to note that the details about Ṛṣabhadeva

[1] Discovery of India. Pt. Nehru, however, is quite mistaken in holding the long rejected view about the origin of Jainism and in asserting that it was founded by Mahāvira in the 6th century B C.

[2] The Original Home of Jainism—J.A., XV 2, p. 58.

[3] Ind. Ant IX, p. 163.

given in Bhāgawata practically and fundamentally agree with those recorded by Jaina tradition"[1]

And Prof R. D Ranade, giving details of Ṛṣabhadeva s mystical life, rightly designates this first Tīrthaṅkara of the Jainas, as "Yet a mystic of different kind whose utter carelessness of his body is the supreme mark of his God realization"[2]

Dr S C. Vidya Bhushan— 'Jainism reaches back to the beginning of the creation itself I have no doubt in asserting that Jaina philosophy is much anterior to Vedānta and other systems'[3]

Dr N N Basu—"Probably Ṛṣabhadeva was the first to discover the art of writing He seems to have invented the Brāhmi script for the propagation of Brahma Vidyā, and that is why he came to be known as the 8th Avatārā He was born to Marudevī, the queen of the Indian king Nābhirāja and is mentioned in the Bhāgawata as the 8th of the 22 Avatāras[4]

Dr Sir Radhakrishnan also affirms that "The Bhāgawata Purāṇa endorses the view that Ṛṣabha was the founder of Jainism There is evidence to show that so far back as the first century B C. there were people who were worshipping Ṛṣabhadeva, the first Tīrthaṅkara There is no doubt that Jainism prevailed even before Vardhamāna or Pārśwanātha. The

[1] Paramātma Prakāśa (R.J S Bombay 1937)—Intro p. 39

[2] Mysticism in Mahārāshtra, p 9

[3] In an Address—See Satyārtha Darpaṇa, p. 97

[4] Hindi Viśwakoṣa, Vol. I, p. 64 and Vol. III, p. 444.

Yajurveda mentions the names of three Tirthaṅkaras— Ṛṣabha, Ajitanātha and Ariṣṭanemi' [1]

From the Ṛgvedic hymns their oldest commentator Kātyāyana in his Sarvānukramaṇika, Ṣaḍguru Śiṣhya in his Vedārtha Dīpika, Sāyaṇa in his Bhāṣya—all admit the term Ṛṣabha to be a personal name, but they do not specify the identity of the person named.[2]

Dr Sir Radhakrishnan, however, believes that the Vedic references clearly mean the particular Jaina Tīrthaṅkara.[3]

Anyway it is quite obvious that by the name mentioned in the hymns is meant a great man of the name of Ṛṣabha. And so long as there is no indication of any other great man of the same name, how can it be said that the great man referred to is not Lord Ṛṣabha, the Jaina Tīrthaṅkara.

Another reputed Vedic scholar, Swami V P Vadiyar Vedaratna also clearly expresses his opinion that the person referred to is none else but Lord Ṛṣabhadeva, the Jaina Tīrthaṅkara.[4]

[1] Indian Philosophy Vol. I, p. 287 (First Edition)

[2] Sarvānukramaṇikā (London), p. 164

In this connection, Mr. Kamta Prasad (in Who was the founder of Jainism —J A.—I; 2, p 21) remarks "It seems either they had no knowledge of him or they did not want to disclose it owing to religious animosity which indeed made many alterations and additions in the Vedas" (as Pargitor also observes in AIHT p. 11, and Asur India, Introd. p. IV)

[3] Indian Philosophy p. 287—especially the Yajurveda.

[4] Jaina Patha Pradarśaka, III, 3 p. 106.

Several authentic dictionaries of Saṃskṛta and Hindi also give as meaning of word Ṛṣabha, the first Jaina Tīrthaṅkara of that name.[1] The Yajurveda, Sāmaveda and other branches of the Vedic literature also make a mention of his name.[2]

Moreover the commentators of the Vedas themselves insist that the vedic traditions should be elucidated with the help of the traditional accounts given in the Purāṇas[3] And we know that the account of Ṛṣabhadeva as given in the Jaina Purānas i.e. the Ādipurāṇa, the Harivaṃśa Purāṇa (Ch. VIII 55-104) etc. is quite similar to that available in most of the Brāhmanic Purāṇas[4] P Jwala Prasad Misra, the commentator of the Bhāgawata definitely asserts that "Lord Ṛṣabha, the Avatāra, was the son of Nābhi and Sudevi and the grandson of Lord Agnīdhra

[1] Śabda Kalpadruma, Śabdārtha Cintāmaṇi, Padma Candra Kośa, Hindi Viśwa Kosha, Hindi Sabdasāgara (Kāśi N P Sabhā), Hindi Kośa (Bhāskara series, Meerut).

[2] Ṛgveda (10 12, 166 8 8 24 etc.), Yajurveda (9 25 25 19 etc.) Sāmaveda (1 1, 103) and commentaries.

Pt. Toḍar Mal (18th century) gives several other references from the Vedas etc. which are not found in the present editions.

[3] Pargitor—Asur India, Introd. p. iv

[4] Mārkaṇḍeya Purāṇa (ch. 50 p. 150), Kūrma p. (ch. 41 p. 61), Agni Purāṇa (ch. 10 p 62) Vāyu Purāṇa (Pt. I, ch. 33 p 51) Brahmāṇḍa Purāṇa (Pt. I, Anuṣangapada ch. 14 p. 24) Varāha P (ch. 74 p. 49) Liṅga P (ch. 47 p 68), Viṣṇu P (Pt. II, ch. I, p. 77), Skanda P (ch. 37 p 148 of the kaumāra khaṇḍa of Maheśwara khaṇḍa) Nāradiya P (Avatāra varṇana, v 54), Bhāgawata Purāṇa (5-5-28, 5-5-3 5-5-32) Garuḍa P (ch. 1 p. 1) Śiva Purāṇa (ch. 4 p. 241) also see 'Kalyāṇa Santāṅka No. XII, 1 p 274

(the grandson of Manu, the son of Brahmā) that he practised yoga, was paid homage to by the great sages and that he propagated Jainism' [1]

In fact this agreement between the different traditions about Ṛṣabha being the founder of Jainism,[2] is so singular and striking that its validity cannot be doubted, for as Prof Stevenson remarked, "It is so seldom that Jainas and Brahāmaṇas agree, that I do not see how we can refuse them credit in this instance, where they do so [3]

Thus to conclude, in the words of Barrister Champat Rai, "Hinduism itself has always admitted and never disputed the antiquity of Jainism and of its founder Ṛṣabhadeva whom the Hindus regard as an incarnation of Viṣṇu. He is mentioned in the Purāṇas which place his *historicity beyond question*, giving the name of his mother Marudévi and of his son Bharata after whom India came to be called Bhāratawarṣa in the past. According to the Bhāgawata Purāṇa Ṛṣabhadéva was the ninth incarnation of Viṣnu and preceded the Vāmana (Dwarf) Rāma, Kṛṣṇa etc.

[1] Bhāgawata (Hindi Edition), 2, 7 9 10.

[2] Old famous Budhist works like Dhammapada, Sata Sūtra, Nyāya Bindu also mention Ṛṣabha as the first Jaina Tīrthaṅkara. Even in the Avestan Language, the words "Arhat" and Ṛṣabha are found. The latter, according to the Avestan dictionary means a man, a hero, or a bull, which are in agreement with the Jaina meaning of the word, bull being the distinctive symbol of Ṛṣabha. Mr. Govind Pai proves the Avestan use of the word to be very ancient—(see I.H.Q—III, p. 473-475).

[3] Kalpasūtra—Introd. XVI.

who are also regarded as Avatāras Now since the Vāmana Avatāra, the fifteenth in the order of enumeration, is expressly referred to in the Ṛgveda, it follows that it must have priority in point of time to the composition of the hymn that refers to it, and in as much as Ṛṣabhadéva even preceded the Vāmanāvatāra, he must have flourished still earlier'[1] Swāmi Karmānanda also, from his deep and comparative study of the Vedic literature, successfully proved that Ṛṣabha was the first promulgator of religion on earth[2] Even the epigraphical evidence reaching back to several centuries before Christ, amply supports this view[3]

Now this Ṛṣabhadéva was the progenitor of the Ikṣwāku race,[4] the noblest and most ancient race of Indian Kṣatriyas from which later on branched off the Solar and the Lunar families (the Sūrya and Candra Vamśas) Ṛṣabha himself belonged to the most primitive and indigenous race of India—the

[1] Practical Path, and Lord Ṛṣabhadeva, the founder of Jainism

[2] 'Dharma Kā Ādi Pravartaka

[3] See Jaina stupa and other Antiquities of Mathura, and JBORS—III—465-67

[4] Ṛṣabha was the first to discover the use of Ikṣu (sugar cane) and hence was called Ikṣvāku—(see Ādi Purāṇa, p. 77 78 16, 34 and Harivamśa Purāṇa 13-32, of the Jainas) The fact is also referred to in the Ṛgveda (10 60 4) and a number of Hindu Purāṇas according to which the first man, son of Brahmā the creator was Manu and his race was called Mānava. He had ten sons but four had their progenies The eldest son of Manu was Ikṣwāku whose progeny was later on called the Solar race (see also Bhāratiya Sarhskṛti, p. 12, Pargitor—AIHT Bhāratiya Itihasa Ki Rūpa Rekhā, p. 124 Bhārata kā Ādi Samrāṭ etc.)

Mānavas His father and several other prominent predecessors, as well as he himself were called Manus The other tribes which began to appear in India from his times onwards were the Ṛkṣa, Yakṣa, Nāga, Phani, Gandharva, Kinnara, Vānara etc. termed under the common name of Vidyādharas being prominently skilled in various kinds of arts, crafts, engineering and such other scientific enterprises Modern scholars generally like to call these latter people by the generic term Drāvidian. Ṛṣabha preached his Dharma to both the Mānavas and Vidyādharas alike His son Bharata was the first emperor of India and after his name the country came to be known as Bhāratawarṣa and his progeny as the Bhāratas [1] Prior to that this land was known as Añjanābha or Himavarṣa. Ayodhyā,[2] the first Indian city was the birth place of Ṛṣabha and the seat of Bharata's government. Gajapur (later on known as Hastināgpur) and few other cities and States soon came into being

There are, however, some scholars who still like to believe that it was the Puruvamsi Sarvadamana alias Bharata of Hastināgapura, the son of Duṣyanta and Śakuntalā (of Kalidas fame) who was responsible for the country being named as such.

But there is ample evidence to show that even long before the birth of this son of Śakuntalā, nay even before Puru, the father of his race, migrated to India, this country was called Bhāratawarṣa and its

[1] Bharata Aura Bhārata and Bhārata kā Ādi Samrāṭ

[2] N. L. Dey—Geog Dic. of Anc. Ind., pt. I, Calcutta, 1899

natives Bharatas Not only the Jaina traditions but almost all the Brahmanic *Purāṇas testify to the fact* that it was the Bharata, son of Ṛṣabha, the son of Nābhi after whom the country was named Bhārata.[1] References to this fact are also available in the Vedas and other branches of the vedic literature[2] Prof J C. Vidyālaṅkāra says "We are tempted to think that our country was named Bhāratawarṣa after this Bharata (the son of Śakuntalā and Duṣyanta) but this naming is attributed to another much more earlier king Bharata, the son of Ṛṣabha, who is either a legendry figure or some prehistoric person In another place he says, 'The first of these (Jaina Tīrthaṅkaras) was Ṛṣabhadeva after whose son Bharata's name this country came to be known as Bhāratawarṣa[3] There thus remains no reason to doubt the truth of this tradition and the historicity of Emperor Bharata, the son of Lord Ṛṣabha, who was the first Cakravartin of the Jaina tradition—the first Indian king who was a universal conqueror and world *potentate, particularly* when his existence is well corroborated by the different traditions

As a matter of fact, the *Hindu* history of India is generally made to begin from the advent of the Aryans into this country just as the British or European history of India used to begin from Alexander's invasion. And so every event and person prior to or outside the pale

[1] See p. 43 Note 4 and the Markaṇḍeya Brahma Purāṇa issue of Kalyāṇa XXI, 1 p. 251

[2] See p 46 Note 1.

[3] BIR.—p. 146-343

of the Vedic religion and culture is regarded unhistorical or at best prehistoric. The Rgveda is the first and earliest of the Vedas and is supposed to be the oldest book in the world's library It is believed by the majority of scholars, both eastern and western, to have been composed in the form of isolated hymns ranging over a long period sometimes between 4500 B C and 2500 or 1500 B C. The advent of the Vedic Aryans *through the Northwest Frontiers of India is also dated* to about 3500 to 2500 B C.[1] Lord Ṛṣabha and his son Bharata, the great emperor are obviously much anterior to these times Prof S Srikantha Sastri takes back the antiquity of Jaina tradition to at least 20 000 B C. and asserts that the original home of Jainism was certainly some where in Bhāratawarṣa although at the same time he is inclined to believe it to be a phase of the indigenous Aryan culture before the commencement of the sacrificial cult of the Vedas[2]

The epoch making discovery of the prehistoric Indus Valley civilization of Mohanjodaro and Harrappa further sheds a new and significant light on the anti quity of Jainism Sir John Marshal emphatically asserts that, 'a comparison of the Indus and Vedic cultures shows incontestably that they were unrelated The vedic religion is normally aniconic. At Mohanjodaro and Harrappa iconism is everywhere apparent In the houses of Mohanjodaro the firepit is conspicuously

[1] Tilak—(Arctic Home of the Aryans and Orian) Jacobi, Winternitz, Max Muller, Majumdar Rangacharya etc. etc.

[2] The Original Home of Jainism—JA, XV 2, p. 58.

lacking'[1] At Mohenjodaro there have been discovered many nude figures which "depict personages who are no other than Yogis"[2] And nudity has been one of the characteristics of the Jaina Śramanas[3] Lord Ṛṣabha himself went nude and his images are represented as such. Even in the Rk-Samhitā, there is a mention of the 'wind girdled Bachhanters—Munayah Vātavasanāh" who according to Dr A Weber seem to be none else but Jaina ascetics who "also appear to be referred to in the well known accounts of the Indian Gymnosophists of the time of Alexander the Great'[4]

Now about these nude yogic figures of Mohenjodaro it has been said that "These statutes clearly indicate that the people of the Indus Valley in the Chalcolithic period not only practised yoga but worshipped the images of the yogis[5] And R. B Prof Rama Prasad Chanda says "Not only the seated deities engraved on some of the Indus seals are in yoga posture and bear witness to the prevalence of yoga in the Indus Valley in that remote age, the standing deities on the seals also show Kayotsarga posture of Yoga Further that 'The Kāyotsarga posture is peculiarly Jaina. It is a posture not of sitting but of standing In the Ādi Purāṇa, Book XVIII, Kayotsarga posture is described

[1] Mohenjodaro, vol. I, p. 110-111
[2] Ibid p 33-34
[3] Nudity of Jain Saints Digambaratva and Digambara Muni.
[4] History of Religions in India—IA—XXX, July 1901
[5] Survival of the Pre-historic Civilization of the Indus-Valley—Memoir—ASI.

in connection with the penances of Ṛṣabha or Vṛṣabha. A standing image of Jaina Ṛṣabha in Kāyotsarga posture on a slab showing four such images, assignable to the 2nd century A.D in the Curzon Museum of Archaeology Mathura is reproduced in figure 12. Among the Egyptian sculptures of the time of the early dynasties there are standing statutes with arms, hanging on two sides. But though these early Egyptian statutes and the archaic Greek Kouroi show nearly the same pose, they lack the feeling of abandon that characterises the standing figures on the Indus seals and images of Jinas in the Kāyotsarga posture. The name Ṛṣabha means 'bull and the bull is the emblem of Jaina Ṛṣabha [1]

Prof. Pran Nath Vidyalankara says, The names and symbols on plates annexed would appear to disclose a connection between the old religious cults of Hindus and Jainas with those of the Indus people. It may also be noted that the incsription on the Indus seal no 449 reads according to my decipherment, Jineśwara or Jineśa (Jin i-i-sarah) He is also of opinion that the Indus people worshipped such Tāntric deities as Śri, Hri, Klim etc. which incidentally are important female deities of the Jaina pantheon. Further he says

[1] Sindh Five Thousand Years Ago—Modern Review Aug. 1932, p. 155-160.

According to Prof Ranade (Mysticism in Mahārāshtra p. 9) Ṛṣabhadeva was a mystic whose utter carelessness of his body is the supreme mark of his God-realization.

Also see my article— The Jaina mystics of Medieval Times and that of H. C. Modi (in Anekānta I p. 536-543) which prove Ṛṣabha to be the originator of the Yogamārga in India.

"It is interesting to note that the Puranas and the Jaina religious books both assign high places to these gods (of the Indus people)' [1]

There are numerous other evidences of the presence of Jainism in the Indus Valley in that remote[2] age, such as figures of hooded saints which could be the representations of the seventh Tīrthaṅkara Supārśwa[3] and so on "The Indus civilization of C.3000-2500 B C says Prof S Srikantha Sastri, ' with its cult of nudity and yoga, the worship of the bull and other symbols has resemblances to Jainism, and, therefore, the Indus civilization is supposed to be non Aryan or of non vedic Aryan origin [4] because Jainism is believed to have a non Aryan or at least, pre-Vedic Aryan origin

Although, in the words of Prof Humayun Kabir 'There have been scholars who doubt whether Mohenjodaro represents pre Aryan culture at all They believe that India was the original home of the Aryans and

[1] Ind. Hist. Quarterly VIII—supplement p. 18.

[2] Mohenjodaro Antiquities and Jainism—J A. XIV 1 p. 1 7

[3] Supārśwa who is also mentioned in the Vedas is represented as hooded with Nāgas, and his symbol is Swastika, about which Sri Harit Krishna Deb (in the Swastika and the Omkāra—JPASB, XII, 1921 p 231 244) says, 'The Swastika has long been a favourite emblem with the Jainas whose traditions represent it as having been the special sign of Supārśwanātha a Tīrthaṅkara who is said to have flourished considerably anterior to the period of Mahāvīra (died 528 B C.)" It would be interesting to note that swastika was much in use in Mohenjodaro itself—even the roads and streets were designed on the swastika pattern.

[4] JA. XV 2, p 58.

Mohenjodaro marks only an early stage in the development of Aryan culture'[1] Still the general tendency of the scholars has been in favour of the theory that the Indus people were of Drāvidian stock. Rev Father Dr. Heras is emphatically of the opinion that the Mohenjodaro people were Drāvidian, that the language of the Mohenjodaro inscriptions was a purely Drāvidian language and that their culture, religion etc. was also Drāvidian.

According to him Nandur the land of the Crab[2] (the constellation crab of the zodiac) was the ancient name of Mohenjodaro He believes that the Nandur script was man's first attempt at writing and that the Nandur or Mohenjodaro civilization was earlier than that of predynastic Egypt and was probably man's earliest civilization. The stage of this civilization is said to be Chalco-lithic (copper stone), iron not yet being known.[3] According to Sir John Marshall this civilization "must have had a long antecedent history on the soil of India, taking us back to an age that can only be dimly surmised, and that it must have been linked with the then existing sister or mother civilization of central upper India (i e. Ayodhyā Hastināpura region)[4] Prof Childe wrote,

[1] Our Heritage (Bombay) p. 12.

[2] The Crab was the special symbol of Puṣpadanta, the 9th Jaina Tīrthaṅkara.

[3] 'Different Interpretations of the Prehistoric Indus Valley culture of 3000 B.C.—by Dr B. R. Chatterji, Ph.D., D.Litt., Principal, Meerut College, M C. Magazine, 1936.

[4] Mohenjodaro and the Indus civilization (1931), Vol. I p. 106.

'India confronts Egypt and Babylonia by the third millenium with a thoroughly individual and independent civilization of her own, technically the peer of the rest. And plainly it is deeply rooted in the Indian soil. It has endured, it is already specifically Indian and forms the basis of modern Indian culture" [1]

Thus this most ancient yet highly developed civilization of the Indus people, which is ascribed by eminent archaeologists and antiquarians to the Drāvidian people[2] who, according to Rislay, "are the earliest inhabitants of India of whom we have any knowledge' [3] shows ample proof of these people being of Jaina persuation long before the birth of the Vedic religion or even the beginning of the Aryan civilization. These ancient Jainas are called Vrātyas or Vṛṣalas in the early Brahmaṇic Literature.[4] They with their well built cities (Puras) and non violent, non-sacrificial cult were the indigenous rivals and enemies whom the first Aryans had to encounter for

[1] New Light on the most ancient East (1934).

[2] Sir John Marshall, Father Dr Heras, Rakhal Das Banerji, F W Thomas, Dr. R. K. Mukerji, Prof. H. Kabir etc.

Dr. G R. Hunter and the eminent Assyriologist Prof. Langdon are of opinion that Brāhmi is the lineal descendent of this pre historic alphabet of the Indus Valley And from the Jaina tradition we know that Ṛṣabha was the first to discover the art of writing and that he named the first script he invented after the name of his daughter Brāhmi.

[3] Census of India Report (1901), vol. I, Pt. I, p 508.

[4] Prof. A. Chakravarti, M.A., I E.S.—Yesterday and Today—Chapter on Glimpse of Ancient India, p 59-71 and Jain Gazette XXI, p 6 also see Modern Review 1929 p. 499

in these days unnecessary heat is generated when we use such phrases as 'Drāvidian Civilization' and the like, and my own belief is that Jainism was the religion of the Drāvidian people who were the pre Aryan inhabitants of India. The Aryans came with their own ideas based upon ritualism and animal sacrifice, and the prominence given to the revival in the time of Lord Mahāvīra is only an indication of that feeling of revolt which came amongst the vast masses of Jainas in this country against this new cult and the practices which were the antithesis of the principles that the Jainas believed in '[1]

The oldest mystic symbols of India, like the swastikā, Tridaṇḍa (or Triśūla representing Tri Ratna), Dharma Cakra (wheel of law and the time wheel) the Nandyāvarta and Vardhamānakya (or the Nandipada) the tree, the stūpa, the crescent, lotus animals like bull elephant, lion, crab serpent, and several others are found to have commonly used by the Jainas from the earliest times even before they were adopted by Brāhmanism and Buddhism, and also before icon making became a fashion And there have been discovered certain prehistoric paintings in some Neolithic caves tens of thousands years old, such as at Siṅganpur in Raigarh state which bear unmistakable traces of Jaina influence in these primitive times[2] Even the religious ideas of Paleolithic and Neolithic men in India, whatever little is known of them, bear close resemblance to the cardinal features of Jaina philosophy, i e. animism life after

1 Jain Gazette, June 1943, p 83-85.

2 Pre-historic Jaina Paintings—JA, X, 2 and XI, 1 also see Pre historic India by P C. Mitra.

death, existence and eternal nature of soul, the psychic phenomenon of cause and effect resembling the Jaina doctrine of Karma, and so on [1] There is also sufficient evidence to show that there had always been non violent Ahimsite people depending solely on vegetable diet, side by side with meat-eating violent natures [2] The religion of very ancient predynastic Egypt, supposed to be lacs of years old also appears to be quite akin to Jainism [3] In fact, in the words of Forlong 'It is impossible to find the beginning of Jainism' According to the Jainas themselves their religion is eternal it existed even before Ṛṣabha, and even the date of Ṛṣabha that they give is beyond computation.

But to come back to the hard facts of scientific history, according to the geologists anthropo-geographers and other pre historians, the last of the primeval ice age ended about eight to ten thousand years before Christ, and with it the Postglacial epoch commenced This is also the time assigned to the closing period of the Neolithic age (the new stone age) of the Quartenary epoch. It was also near about this time that the so called Aryan people are said to have begun moving out of their Arctic home [4] In India

[1] Rangacharya—History of Pre-Musalman India, vol 1, and Nava Jivan Gandi number, Oct. 2, 1949

[2] S P Roy—Some Aspects of food question for man—J G April, 1911

[3] Compare Jainism with the religion of Ancient Egypt as described by Dr. Robert Churchwell in his "The origin and Evolution of Religion (London), 1924

[4] Tilak—Arctic Home of the Aryans, also works of Mitra Rangacharya etc.

cult or Jainadharma, by the Vedic people as Vrātya religion or Ahimsādharma, in the time of the Upaniṣads as Ārhata Dharma or Ātmadharma, in Buddha's times as Nigaṇṭha Dharma, in the Indo-Greek and Indo-scythian periods as Śramana Dharma, in the so-called Hindu period as Jaina Dharma, Syādavāda Mata or Anekānta Mata, in the days of Bhakti movement especially in the Deccan as Bhavya Dharma, in Rajputana as Shrāvaka Dharma in the Punjab as the religion of Bhābadās and so on Besides being purely indigenous and the earliest religious system of civilized man, it is the only one which has miraculously endured so long and yet preserved its integrity down to the present day Since its inception it has ever been acting and reacting on all religious systems it came in contact with, and influencing human thought and culture. Its contributions, too, to all the many domains of culture are by no means meagre or mean It has the noblest and most practicable message of peace and good will, of universal brotherhood and sound bliss and happiness not only for the land of its birth but for the world at large, not only for the individual but for the whole of the mankind. Dr Nāg said, "Jainism is not the religion of any one particular caste or community But it is the religion of all living beings It is international and universal' In the words of Rev A J Dubois 'Yea ! his (Jina's) religion is the only true one upon earth, the primitive faith of all mankind'

Glory be to the creed of Jina !!!

LIST OF ABBREVIATIONS

A I H T	Ancient Indian Historical Tradition
A I R	All India Reporter
A S I	Archaeological Survey of India
B I R	Bhāratīya Itihāsa kī Rūparekhā
C R	Calcutta Review
E H I	Early History of India.
Ind. Ant. / I.A.	Indian Antiquary, Arrah
J A	Jaina Antiquary
J D.L.	Journal of the Department of Letters
J G	Jaina Gazette.
J B O R S	Journal of Bihara and Orissa Research Society
J R A S	Journal of Royal Asiatic Society
J S B	Jaina Siddhānta Bhāskara, Arrah
Q J M S	Quarterly Journal of Mystic Society
R.J S	Rāyacandra Jaina Śāstramālā.
S B E	Sacred Books of the East
S I J	Studies in South Indian Jainism

बनारस हिन्दू यूनिवर्सिटी प्रेस बनारस।

Sanmati Publication No 1

WORLD PROBLEMS
AND
JAIN ETHICS

By

BENI PRASAD
M A Ph. D., D Sc Econ (Lond)
Late Professor of Politics Allahabad University

जैन संस्कृति संशोधन मण्डल

it 1951 Annas

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Preface

The Second edition of this booklet is being published without any additions or alterations We regret to announce that the literary world would now no more be benifited by the sound scholarship and deep learning of Dr Beni Prasad who breathed his last few months after the first edition of this booklet

Dalsukh Malvania

Secretary

Jain Cultural Research Society

WORLD PROBLEMS AND JAIN ETHICS

The Scope of Religion.

The term religion has been defined in various ways, but psychologically it may be said to represent an adaptation, at once extensive and intensive, to the totality of the universe and to whatever spiritual principle may underlie it. Accordingly on the one hand it comprises a view of life and matter in their wholeness and inter relationship, and on the other hand covers in broad outline the modes and associations through which man finds expression and self realisation. So far as this last aspect is concerned, it is worth while to enquire how religion incorporates those principles which the growing experience of the human race seems to establish as calculated to secure universal welfare. In other words, how far does it embody the permanent elements of social justice, welfare and happiness?

Jain Ethics.

From the social point of view, then, we may briefly review the ethical code of Jainism. Briefly, it begins with five *Anuvratas* or little-vows—(1) Non violence (अहिंसा), (2) Truthfulness (सत्य), (3) Honesty (अस्तेय) (4) Continence (ब्रह्मचर्य), (5) Stoicism (अपरिग्रह) It will take too long to expound all these *Vratas* *Anuvratas* *Gunavratas* and *Shikshavratas* and the features (लक्षण) of Dharma But it may be permitted

to say a few words from the standpoint of social relationships, attitudes and organisation on the five *Anuvratas* which constitute the foundation and the most important part of the ethical code There is no more conclusive evidence of the deep insight of our ancient teachers than their recognition of non violence (अहिंसा) as the first and the greatest of the principles of higher life

I

NON-VIOLENCE (अहिंसा)

The Role of Force and Fraud in History

So far human relationships have been regulated very largely though not exclusively, through the instrument of brute force, that is through the exertion of superior prowess by individuals, groups, classes, nations or races to exploit others, to keep them in subordination, and to make them minister to their own interests All this has constituted a standing negation of the worth of personality as personality, the dignity of man as man. Secondly, the exertion of force has been met by short-cuts or evasion, that is hypocrisy or fraud, on the parts of the victims Force or fraud, indeed, complement each other and are revealed in any analysis of social relationships as two aspects of a single process Nor is the practice of fraud confined to subjects. It is used even more extensively by masters to fill up the gaps necessarily left by force to round off the scheme of overlordship and exploitation. Subjec-

tion runs counter to the fundamental urges of personality, that is, to freedom, which Graham Wallas defined in a happy phrase as continuous initiative to growth from within, to fulness and harmony in growth, to aspiration and creativeness, in a word to self realization Subjection, accordingly, evokes resistance The masters seek to weaken the springs of resistance and to organise acquiescence through propaganda, that is, through lowering the scale of values and playing on baser impulses like fear, greed, inertia and selfishness Human adjustments have thus been permeated by force and fraud, so that a modern sociologist has concluded that they are just the principles on which civilisation has so far been based

The Root Problem of the Modern Age

The indictment is true, above all, of the modern age which has during the last hundred years witnessed the annihilation of distance and close juxtaposition of divergent races, peoples, cultures and outlooks Efforts of a new adjustment were inevitable but these have often been inspired by motives of group aggrandisement so that an eminent scientist and social thinker Bertrand Russell, is led to observe that the concept of power is as fundamental to politics as that of energy to physics The progress of science may be regarded as the crucial factor in the history of the last two hundred years It released forces of production and organisation which have brought comfort and entertainment, knowledge

and culture, peace and security within potential reach of every man, woman and child in the world. But the potentialities have so far been realised only with a few classes in a few countries and that, too, only for interludes between wars The reasons are not far to seek. Firstly, the new energies were largely annexed by the old passions of strife, hatred, exploitation and frustration centring round race and nation class and sect So men are confronted today with the paradox of poverty in the midst of plenty, and of darkness in the midst of untold facilities of enlightenment

Disappointments and Disillusionments

This is the problem with which the world is confronted today and for the solution of which various plans have been suggested by philosophers and statesmen. As the last war (1914-18) drew to its close twenty five years ago, ardent spirits everywhere applied themselves to the discovery of ways and means of democracy, self-determination international co-operation and adjudication, disarmament, outlawry of war and perpetual peace. The spirit of the age seemed to find its embodiment in Woodrow Wilson, the American President, whose idealism and eloquence electrified whole people in the east and the west alike But twenty years sufficed to bring about a complete disillusionment and to precipitate the present war The disappointments have been due to a mistake very frequent in politics that of

treating the symptoms as distinct from the deep seated causes of political and economic maladies Politics and diplomacy move in an atmosphere of hurry and restlessness Statesmen are apt to be satisfied with a vision of what appears on the surface and a treatment of superficial complaints That is what happened once again in the years 1918 20, literally on a worldwide scale The result was the re emergence or rather the continuance of all the old evils—competition in armaments, secret diplomacy, aggressive nationalism, imperialism, exploitation of the weak by the strong, race pride and war One doleful consequence of the failure deserves special mention The recent disillusion ments have produced cynicism at the present moment when the need for great ideas and noble enthusiasms is more urgent than ever before Western stateman ship is fighting shy of radical reconstruction It seems to have lost confidence in the future in the bargain

War in the Social Context.

At this juncture, then, it is necessary to point out that war, armament and Machiavellian diplomacy are not isolable phenomena Imme diate motives and occasions apart, they represent a method of pressing claims, a way of resolving disputes, in short, an instrument of policy natural to a scheme of things which admits the validity of voilence (हिंसा) and is grounded in part in the exertion of force by group upon

group If disputes have been settled on the plane of force, it is because social life has been moving on the corresponding planes of hatred, frustration and exploitation They have permeated international relationships, internal organisation, literature and outlook so deeply Force and fraud are still writ so largely over associated life that reform must be anchored to the first principles. A tremendous effort, rational and moral, is needed to bring home to the world that a way out of the present strife into universal peace and welfare lies in revising human relationships so as to substitute the principle of non violence (अहिंसा) for that of force

Lesson of Experience in International Affairs

The experience of the League of Nations, set up in 1919, and that of disarmament commissions and conferences, which continued upto 1934, demonstrated that the elimination of war, which is really a symptom, depends on the elimination of the deeper cause—the violence—which underlies group adjustments all round A move to the higher plane of non violence implies that the whole idea of domination of a group over another be given up in the realm of politics and economics and the principles of freedom of growth and equality of opportunity be recognised in a practical form for all peoples, in Europe or America, Asia or Africa

Non-violence in Internal Affairs

Here is envisaged a new chapter not only in international relationships, but also in internal arrangements. For it is clear even to a superficial observer that much of the internal economy in most countries rests on a denial of equality of opportunity to large sections of the population. Our systems of caste and class rest in ultimate analysis partly on force and make-believe and partly on tradition and habit The new possibilities of plenty have knocked out whatever rational validity had been derived from the antiquated insufficiency of material commodities to go round The way has now been cleared for the application of different maxims to human affairs The principle of non violence really means that equal regard be paid to the welfare of every single man, woman and child, and equal, effective and maximum opportunities of self realisation be placed within reach of all

The Positive Role of Non-Violence

It will thus appear that the principle of non violence, far from being a negative precept as the term suggests, is in its practical application, a positive principle of the farthest reach It points to a wholesale transformation in the internal government of States as well as in their mutual contracts to a revision of social and economic arrangements It is a matter of

the first importance that all institutional re-organisation be accompanied by a corresponding mental attitude, in short, a corresponding outlook on life As Plato and Aristotle realised, every set of institution requires a virtue, a morality in harmony with it If the latter is not forthcoming, institutional re-organisation loses organic vitality and becomes mechanical, and in the long run, either ineffective or perverted, Hence the principle of non voilence has to be accepted as a creed. It may be desirable here to guard against one misapprehension

Dimensions of the Problem

It is not implied above that human relation ships are based entirely on force That would be an impossible condition of things Society simply could not endure in such an environment. A great deal of sympathy and mutual aid, affection and solicitude sacrifice and devotion have always gone to the making of the family, the wider associations and of community as a whole. The point which it is sought to enforce here is that there has not been enough of them, that there has been too heavy an alloy of brute force and that the latter has to be eliminated to make room for a complete way of the social virtues. It must, in the second place, be brought home that there exists a necessary organic con nection between the ethics of the so called indivi dual life and the social environment. Individuality

is a social affair, that is to say, personality is a social product It is embedded in social adjustments All human experience goes to prove that exhortation and persuasion are not enough to call forth the moral life on the community wide scale The seed requires an appropriate soil and atmospheric conditions which constitute the environment That is the truth underlying the proposition that a life of real non violence is possible for mankind as a whole only within a set of social institutions and practices that are based on non violence The principle of non voilence, then, really implies that life should be elevated altogether from the plane of force to that of reason, persuasion, accommodation tolerance and mutual service

II

TRUTHFULNESS (सत्य)

It will be observed that the principle of non violence is closely allied to that of sincerity or truthfulness. It has been pointed out above that force from above evokes fraud from below We have also seen that force is by itself frequently incapable of achieving the objective, that it entails too severe a strain and that it usually calls the assistance of fraud or deception This is the truth underlying the dictum that all is fair in war War indeed includes stratagems of all possible kinds It has under modern conditions become totalitarian, dependent, that is to say, on a complete mobilization

of intellectual, moral and material resources The weight of armaments seems at first sight to crush public opinion into an irrelevance but the totalitarian character of modern war really enhances the importance of public support and explains the assiduity with which the organised might of governments seeks to manufacture assent through psychologised propaganda at present So, it has well been said that truth is the first casualty in war

Compulsory primary education ranked as the most solid achievement to the credit of the 19th century But its gains seem to have been more than counterbalanced by the propaganda with which the atmosphere is literally charged today and which can be picked up by radio machine anywhere on land or sea or air Nor is the situation radically different in the home politics of States Standards of veracity are proverbially low in elections and touch lower depths in the intrigues that surround courts and bureaucracies

Here again the way of truth is as straight as that of non violence There is a proverb that truth conquers (सत्यमेव जयते) It is true if it means that truth or sincerity prevails in the long run But it is misleading if it is held to signify that truthfulness in word thought and deed is an easy road to success. Today the path of sincerity is strewn with throns. It is beset with opposition, persecution and suffering It demands courage, fortitude and stoical endurance.

Untruthfulness, indeed, is an aspect of the process that revolves round force and can be eliminated only with the latter It may be possible for men today to speak the literal truth in private life But that does not touch more than the fringe of the problem The problem is two-fold, how to render it feasible for the average man to behave with perfect sincerity, honesty and straightforwardness in private as well as public life and how to render it feasible for corporations, political parties and States, specially in their dealings with foreigners, to maintain the same standards of sincerity and frankness as are expected in private life The social interest demands an environment in which truth will pay not only in the long run but also immediately and readily Here again we perceive that life is a single whole, its aspects are interdependent things inevitably form a circle It is necessary to break a vicious circle at as many points as possible It is patent that a conscious effort at higher standards of truth is necessary both in national and international affairs. The higher the standards of truthfulness the easier it would become to lift society from the present rut to a place of greater reason and higher morality

III

HONESTY (अस्तेय)

It is obvious that such a social re-organisation postulates cordial and habitual respect on , the part of every one for the rights of every one else This

is the inner core of the third *Anuvrata* styled अस्तेय or अचौर्य Literally, it only means abstinence from stealing, but the underlying spirit of it is that one should not encroach on the rights of others but should always keep the social interest in view

It is not necessary here to discuss the philosophy of rights (स्वत्व) but it may be pointed out that rights are those social conditions which are necessary or favourable to the development of personality The rights, that is to say, the right conditions of social life are to be enjoyed by all They are to be enjoyed in common Rights cannot be a purely individual affair, they are essentially co-operative. By dint of co operation they are brought into being, by dint of co-operation they are sustained. If the conditions of right living are to be maintained for all every one has not only to expect them for himself but also has so to act as not to hamper their enjoyment by others. Nay more every one should positively encourage such condition for all. What is a right in regard to oneself is a duty in regard to others. Rights and duties are thus interdependent They are two aspects of the same thing If one looks at them from one s own stand point of others, they are duties Both are social and both are in substance, conditions of right living to be secured to all members of society It is futile to consider whether rights are prior to

duties or *vice versa* Both hang together They are the counterpart of each other If every one insisted on his rights for himself but neglected his duties towards others, there would soon be no rights left for any one This is the basic lesson in that art of living together which every one has to master afresh

It need scarcely be pointed out that respect for the rights of others is also an application of the principle of non voilence

IV

CONTINENCE (ब्रह्मचर्य)

Respect for rights and regard to duties are things that cannot be imposed for any length of time from above Indeed, the enforcement of morality is contradiction in terms It is possible, of course, to promote morality indirectly by organising conditions favourable to its observance We have just seen that non violence can be practised on a large scale only in an environment no longer permeated by force. But the inner core of morality is something beyond external control The attitude has to grow from within Social life is founded, in ultimate analysis, in self control. That is the implication of the fourth *Anuvrata*, ब्रह्मचर्य, in the wider sense

Character

Human nature is neither good nor bad It is plastic, that is, raw material for character Growth consists in achievement of harmony and balance as

part of an expansive and progressive adjustment to the environment It implies the interfusion of all impulses with a more or less definite idea of purposes, that is to say, moral judgment as an out come of fusion of intellect and emotion It implies, secondly, a harmony or balance of impulses with one another From such a balance and from such an interfusion emerges a unified trend of endeavour which may be styled volition. Will is the unification for the time being of various volitions A completely old fashioned will is the most penetrating of all the definitions of character that have been offered. Its basis is not that crude expressionism which some pseudo-psychologists have, in their reaction to old fashioned repressions, been tempted to champion Self expression by itself may range through many grades to anarchy, destructive of all the values and of the abiding happiness In the interest of personality, self expression is to be permeated with purpose harmony and with that higher social accommodation which rests on something which is variously called altruism, sacrifice or service and which represents the highest reach of personality Here is the case for discipline, internal discipline radically different from coercion. Coercion may lead to down-right repression or frustration Discipline (संयम), like the pruning of a shrub, assists the beauty and flowering of the soul

Sublimation

If a person were to follow every chance impulse,

to surrender to every stimulus from the environ ment, he would be lost in contradictions, trivialities and superficialities, the deeper springs of life would remain untouched and he would soon be overwhelmed by a sense of emptiness He must grow in self control as in so many other ways He must select, form habits of selection and harmonise the selections He must deliberately transfer the interest from the rejected possibilities to those which are selected The energy evoked by the rejected stimuli is enlisted in the service of those which are selected The cravings which are generated but not followed up are diverted to mix with those which are accepted for satisfaction This process of sublimation begins as soon as the child absorbs the social morality The individual grows in sublimation with the increase in energy stimuli and cravings on the one hand and moral selection organisation and self control on the other Subli mation is the moral antithesis of repression. If impulses, cravings and tendencies were not controlled they would dissipate energy in all directions, arrest growth and ruin the constitution But if they were merely repressed, they would form complexes generate internal conflict and disharmony and force their way up in disguise through dreams motives, anxieties and perversions Sublimation is the organic device of achieving self control without disintegration of personality Every one attains to sublimation in a greater or lesser measure but

it remains imperfect or is fixated at a point without the force of ideas and ideals, the inspiration of a purpose and a vision of the higher life Sublimation represents an equilibration of energy in accordance with moral growth and aspiration and a straightening of growth as a whole Automatically, it resolves tensions and therefore opens the way to a healthy development of the sense of good and bad, clarification of ideals and to spontaneous and energetic participation in the common life It facilitates the all round organisation of self which is the mainstay of morality But for it, the individual would be doomed to a plane of knowledge, efficiency and practical ambition far below the best of which he is capable Sublimation is part of growth because it raises the moral standard of life and forestalls the tendency of the subconscious and the unconscious, (as they are called, though not with perfect accuracy) to drag the course of life down. Sublimation co-ordinates the frontage of the mind with the hinterland and maintains the unity of life, weaving the impulses, sentiments and ideals into a harmonious whole The elimination or transmutation of disturbing factors secures the wholeness and, therefore, the freedom and continuity of development of personality It is the rise of personality to moral order practical orientation of the individual to the realm of value, resolution of the tension between him and the environment It is the way to happiness which eludes short-cuts

because it is a condition of personality resulting from the development and harmony of all the aspects Unhappiness is the natural outcome of the conflicting and confused expression of motives and tendencies

Discipline

Sublimation is akin to discipline, the organisation of powers, the canalisation of energy, in the service of social ends whose value has been perceived It will be observed that the essence of discipline is self control from within and that it is the very opposite of repression from out-side One is not drilled into discipline one grows into it as one learns to find one's own good in the general good and to pursue it unflinchingly Discipline is a constructive force, a positive, not a negative control. It directs the flow of energies into specific channels, produces thoroughness and a sense of responsibilities It is at once the socialisation and the individualization of the mind It contains a large intellectual element a perception of the meaning of caste a choice among the divergent tendencies induced by the various factors of all facts and difficulties and an adjustment to the ends conceived and the means available Discipline furnishes the supreme illustration of the interpenetration of intelligence and morality Social concepts, the meaning of social institutions and situations must be so thoroughly grasped as to be integrated within the activities

of life The disciplined person continually re-creates the moral order in which he has his being and contributes continuously to the moral life of the society of which he is a part

Self Control

In social relationships, this discipline may be described as self control It is the foundation of all higher moral life in its social, economic and political aspects Custom or law would be powerless in the absence of self-control on the part of those whom they seek to guide A certain measure of self-control is fortunately present in every society It is necessary, however, to deepen it as well as to enlighten it, so that it may form the basis and radiate an energy requisite for the type of economic state that would foster universal welfare

V

STOICISM (अपरिग्रह)

The discipline (संयम) inculcated by the fourth *Anuvrata* leads logically to the fifth and last of the *Anuvratas* It is called अपरिग्रह and is in its many implications original to Jainism It really denotes a certain self restraint in the face of pleasures a certain stoicism before temptations a certain detachment from superfluities and super abundances. In expounding its implications ethical writers emphasised that one should not feel too much attachment towards his own material possessions and should resist all tempta-

tions One may keep wealth and commodities to satisfy one's requirements but should not lose oneself in the pursuit of material gain At the same time, one should rise above prejudices, jealousies, greed, vanity, fear, hatred, suscepti bility etc.

If this *Anuvrata* were followed, it would prevent that ruthless and lustful competition for wealth and empire which is the bane of the present age and is responsible for its gravest ills. The attitude of mind which it inculcates is perhaps more necessary today than ever before It is the negation of sordid, all absorbing materialism Science has multiplied production and scattered superfluities here and there Modern industry and commerce have fostered growth of large towns where life is lived not only in great hurry but also on an artificial plane Men are caught up in a vast network of impersonal forces which seem to defy understanding They succumb to psychological maladies, nervous break down, partial or complete, which is one of the most tragic phenomena of the present age The battle of life, that is, the higher life has become very difficult and can be fought only with that attitude of stoicism which the fifth *Anuvrata* stresses From slightly different point of view, this *Anuvrata* may be described as the right sense of proportion, a perception of the true scale of values

यदि विषयपिशाची निर्गता देहगेहात्
सपदि यदि विशीर्णो मोहनिद्रातिरेक ।
यदि युवतिकरङ्के निर्ममत्व प्रपन्नो
झगिति ननु विधेहि ब्रह्मवीथीविहारम् ॥

शुभचन्द्र ।

अपरिग्रह—

न सो परिग्गहो वुत्तो नायपुत्तेण ताइणा ।
मुच्छा परिग्गहो वुत्तो इम वुत्तं महेसिणा ॥

दशवैकालिक ।

संसारमूलमारम्भास्तेषां हेतुः परिग्रह ।
तस्मादुपासकः कुर्यादल्पमल्प परिग्रहम् ॥

हेमचन्द्र ।

हमारे प्रकाशन

२ Lord Mahavir—Dr Boolchand M A. Ph D ١١١١
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कवर मुद्रक : भारती प्रेस मैदागिन, बनारस

Bulletin No 25

Pacifism and Jainism

By

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Published by
JAIN CULTURAL RESEARCH SOCIETY
BANARAS HINDU UNIVERSITY

1950

Annas Eight

Printed by
Navratanmull Surana
Surana Printing Works
402, Upper Chitpur Road,
CALCUTTA.

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Introductory

Attempts have always been made to invent ways of peace. Wars have always been denounced as leading to evil and chaos. Peace and war are the perennial problems of human thought and culture The question of means and ends is another important problem. The solutions of the problems vary according to the conception of the ultimate reality What we are here concerned with is not the philosophical standpoints of the different systems of religious thought, but it is only the practical ways of peace, suggested in them, that will receive consideration in this paper

The principle of *ahimsa* or non vio lence has been regarded as a unique means of peace in all the great religions of the world Many practical applications of the principle have been made. Pacifism staunchly believes that all the social, economic and political problems can be solved by peaceful non-violent methods. The principle of non violence however finds its greatest exponent in Jainism which regards non-possession or limited possession of the wordly things as the condition precedent to the fulfilment of it. We shall here concentrate our mind on the question of the role that Jainism can play in the realisation of the aims and objects of pacifism

Our culture stands for universal wellbeing World peace can be possible only by the cultivation of the moral values. Non-violence truth non-stealing celibacy and non possession are the eternal principles that are to be cultivated for the spiritual elevation of the self Pacifism in order to be successful must recognise the necessity of the cultivation of these moral principles. A complete reorientation of the ways of life is necessary for the advent of the kingdom of peace and love. Superstition must give place to reason, dogmatism must be replaced by

critical consciousness and competition must yield to sympathy and fellow feeling There is inherent goodness in every soul. Its development depends upon the environments it finds itself confined in.

Peace is universally accepted as the ultimate end by all systems of thought. But there is radical difference among them regarding the means. Peace by means of war is impossible according to the upholders of pacifism. Peace can be established only by means of peace Gandhiji also upheld the same view The implications of Jainism also are not at variance with this. The efforts that Jainism made at reorganising our daily life on the basis of non violence will be briefly reviewed in the present study

The common characteristic of the Christian pacifism, the Jaina *ahimsa* and the Gandhian way of non violence is this that each of them asks us to keep ourselves away from acts of violence and to exert as far as possible for such constructive works as can promote the wellbeing of others. But in some respects these forms of *ahimsa* have developed differently We shall here briefly analyse this difference.

Christian Pacifism

The sphere of application of the various pacifist ideas by the followers of Christ, inspired by such precepts of the Bible* as 'Thou shalt not kill, has been mainly the human community It was many centuries ago that the idea of not playing the role of an armed soldier in any kind of warfare while fulfilling by all other possible means the responsibility of the social wellbeing arose in the minds of a section of the Christian laity out

* There is, however a radical difference between the standpoints of the Old Testament and the New Testament. In the Sermon on the Mount we find an extremely clear and unmistakable enunciation of the pacifist doctrine and a clear break with the "eye for an eye tooth for a tooth" of the Old Testament.

of its sincere spirit of service towards humanity This pacifist spirit gradually developed along with the spread of Christianity and its consequent relations with different countries and their peoples as well as along with the cropping up of the complicated question of the Christian way of solving various problems arising out of the ever increasing social and political responsibilities. In the beginning, only the internal disputes such as class wars and civil wars came under the purview of this ideology which was gradually extended even to the sphere of international warfare. Not only this but it was also decided that all peaceful ways and means should be employed to check war and to remove inequality of all kinds social, political and economic. We find the term pacifism employed in this developed sense for the first time in A. D 1905 † The meaning of the term has become more comprehensive and elevated after the non violent struggle of Gandhiji. Today the term 'pacifism stands for the irresistible dynamic soul force which can face the greatest possible physical power in the world against any kind of injustice And this is the background of the pacifist movements of the world.

Jaina Ahimsa

The attitute of *ahimsa* together with its corollary *aparigraha* (non-possession of property) is inseparably connected with Jainism from its very inception. Along with the spread and development of Jainism the application of *ahimsa* also was extended to various spheres. But the *ahimsa* of Jainism, like that of a few other Indian systems of religion, embraced the whole universe of living beings and was never

*Cf "Refusal on the part of the Christians to serve in the legions was expressly approved and defended by Tertullian Hippolytus, and Origen in the 3rd century and Lactantius early in the 4th century Round about A. D 300 we get cases of men punished for refusing, when required, to serve as soldiers the best known is that of Maximilian martyred in Northern Africa in A. D 295" —*An Encyclopaedia of Pacifism* (Ed. Aldous Huxley) 1937

†*Vide Encyclopedia of Religion* (Ed. V Ferm) 1945 under 'Pacifism, Christian

restricted to humanity alone Among the Christian laity there have been from time to time some individuals or even small sects who opposed, even at the cost of their life, taking part in wars even at their crucial stages. But the attitude of the Jaina laity was quite different. We do not find a single such occasion in the history of Jainism when a responsible member of the Jaina laity refused to play the role of even an armed soldier for the defence of his country in its moments of peril

Gandhian Non violence

Gandhiji was born with the predispositions of the Indian type of non violence. The stream of his love and non-violence towards every living being flowed for ever and there are many illustrations of this in his life. His efforts for the protection of cows and other animals and birds are very well known. But his most distinctive experiment in non violence is his large scale unarmed resistance or *satyagraha* against the greatest imperialist power in the world This experiment has infused life in all the types of non violence eastern and western * because, on the one hand, there is in it a strong and unflinching determination for doing only what is just by means of self purification and, on the other there is scope for the full expression of the lofty and irresistible courage of offering unarmed resistance against all kinds of evil and injustice without the least submission to them. It is because of this that today no sincere believer in non-violence or pacifism can ignore the inspiration of Gandhiji. And it is exactly for this reason that we find his unique personality behind all pacifist movements.

Negative and Positive Aspects of Jainism

A child born in a Jaina family derives from his parents

Cf. "His (Gandhiji's) views are too closely allied to Christianity to be entirely Hindu; and too deeply saturated with Hinduism to be called Christian, while his sympathies are so wide and catholic that one would imagine he has reached a point where the formulae of sects are meaningless."—*Non-violent Coercion* (Clarence Marsh Case), 1923

the predispositions of a number of good habits, which it become almost impossible to acquire in later stages even by repeated efforts. For instance, abstinence from meat, inherent abhorrence of intoxicating drinks, the habit of not torturing or killing any creature as well as the offering of all possible help not only to the helpless human being but also to any other living being that may need it. Although these habits and predispositions are inherent in an individual born Jaina, yet he himself is seldom conscious of the great potentialities of them. However on the foundation of similar habits and predispositions blossomed the philanthropic and benevolent lives of the Buddha, Mahavira, Christ and Gandhiji. It is therefore the first and foremost duty of us, the Jainas to develop the sense of the recognition of the good habits and predispositions that constitute our precious heritage Because of its supreme stress on renunciation some people regard Jainism as a form of pure negativism and the simple minded among the Jainas themselves take pride in regarding and asking others to regard it to be so This is responsible for conscious or unconscious growth of an aptitude for inaction in the mind of every new generation of the Jainas, which stands in the way of the development of a number of inborn good predispositions and habits. It is therefore necessary in this connection to consider whether the Jaina attitude is purely negative or it has a positive aspect too. We should also clearly state the true implications of these negative and positive aspects.

We get answers to these questions from the doctrinal side as well as the historical developments of Jainism.

Positive Implications of the Ethical Doctrine

The Jaina doctrine is that a religious aspirant should at first remove his own faults and shortcomings, that is, he should purify his own self. It is only when this has been done that his activities become good in the real sense of the term.

Removal of faults involves running away from evil acts. The first step of a religious aspirant is to free himself from passions The preceptor also insists upon it. It is because of this that all the religious pledges and vows are couched in negative terminology All the important pledges and vows of a layman or a monk begin with the prohibition of sinful acts. A *layman* takes the vow of desisting from the gross types of violence falsehood, possession of property and the like and tries his utmost to obey it, while a Jaina *monk* takes the vow of refraining from all kinds of violence falsehood etc both implicit and explicit and exerts himself for its fulfilment. The main pledges of the layman as well as the monk being couched in negative terminology and the renunciation of passions and evil deeds being the first step it is but natural that the unreflective people form the opinion that the Jaina religion is purely negative in its outlook. And along with this negativism an inclination of indifference towards even the basic duties and responsibilities of life grows up in the religious communities. There are two more reasons for this firstly the presence in the human nature, of the evil tendencies of idleness and dependence on others and, secondly the leading of life in such environments where the necessities of life can be acquired without much labour But, in reality the Jaina attitude is not purely negative. Jainism clearly lays down that one should exert oneself, but not out of attachment that is it prescribes action free from worldly attachment and evil motives. In other words, Jainism insists that whatever is done should be done with mindfulness and caution (*yatana*) Nothing should be done without them. Mindfulness and caution involve discrimination or absence of attachment In these scriptural prescriptions we can clearly find that the element of prohibition, renunciation or negation refers to the passions or selfish interests and not to positive actions as such. If the renunciation of action as such were the meaning the positive prescription of action with mindfulness and caution would be meaningless and the injunction ought to have been of the form Do not do any

action * Secondly the scriptures prescribe twofold ways of religious life *viz.* (1) *gupti* (protection of self from evil actions), and (2) *samiti* (regulation of the actions for the maintenance of life) A complete religious life is not possible without simultaneous appropriation of both these ways. *Gupti* means keeping the body speech and mind free from evil thoughts and deeds, and *samiti* means exertion for good acts private and public after proper discrimination. The inordinate stress laid down upon the renunciation of passions and evil deeds for the sake of the maintenance of the habit of good action has been interpreted by the unreflective minds as implying that avoidance of evil deeds is complete in itself and that there is nothing beyond it. The implication of the Jaina outlook, in reality is that along with the expansion of the freedom of the self from impurities there should be corresponding development of the will to do good acts Even as the inclination for good acts is impossible in the absence of the freedom from passions, exactly so the maintenance of the purity of the self is quite impossible in the absence of the exertion of the self for good deeds. This is the reason why all the great personalities recognised as *Tirthankaras* in Jainism devoted their whole life to the wellbeing of the world after they had attained their self purification. It is therefore necessary to understand that when we, the Jainas, regard ourselves as exponents of negativism, we only refer to the preliminary preparation of a religious life which is positive and affirmative in the real sense of the term.

Although the literal meaning of the scriptural injunctions appears to have reference to the regulation of only the ordinary activities *viz.* collection of alms, movement from one place to another and the like of the Jaina monks, but the implication must be the application of the principle of mindfulness and caution (*yatana*) to the activities of all spheres of life If this were not the implication, the sphere of mindfulness and caution would be too narrow to make it a powerful aspect of non-viol nce. The Jaina term *samiti* also refers, by implication, to all kinds of benevolent activities and not only to the fivefold activities of a Jaina monk.

Psychological Considerations

Psychological considerations also support the same view Of the body mind and consciousness, the succeeding one is more powerful and dynamic than the preceding one Now when the body and the mind have become free from evil tendencies and the soul also has got rid of the impurities what would be the direction of their motion ? The inherent potencies would never come to a standstill and become motionless If the ever active dynamic force is not directed towards the fulfilment of a great purpose it will descend towards the old life of passions having failed to ascend upward in a higher direction It is a matter of universal experience that when we remain inactive in spite of our capacity for right action, we invariably begin to tread a wrong path. The spirit of all those religious systems such as the Buddhist, the Sankhya-Yoga and the like which are known to be negativist is identical with that of the Jaina in this respect. When the *Gita* puts stress upon life affirmation (*Karma-yoga*) it is the spirit of non-attachment that is upheld as its justification

Absence of Contradiction between Negation of the Evil and Affirmation of the Good

Negation and affirmation are complements each of the other They are the two sides of one integrated life. They do not succeed each other like slumber and awakening But they are simultaneous even though one appears to succeed the other Sometimes even in the presence of passions and evil tendencies in the mind negation of them is apparent in external life Similarly sometimes even in the absence of much pressure of passions and evil tendencies it is found that there is no corresponding release of energy for philanthropic activities—a drawback which ultimately destroys the spiritual progress in the negation of passions We should therefore, admit that there is no contradiction between the negation of evil predispositions and the affirmation of good tendencies On the

contrary their co-existence is the condition precedent to the possibility of a religious life. Contradiction is possible only between the affirmation and the negation of identical tendencies.

The interrelation of the negation of the evil and the affirmation of the good is also to be carefully considered. If one who has made himself free partially or fully from violence and falsehood remains indifferent, when needed to do the constructive work of public welfare, or neglects when required, the necessity of asserting the truth, one is sure to gradually lose one's accumulated strength of freedom from violence and falsehood. The real test of the freedom from violence and falsehood is possible only when one is confronted with the problem of positive and constructive love and truth. Suppose I do not torture any living being but if when confronted with a living being who is in peril which can be removed by my efforts or can be lessened or at least the individual can feel relieved on account of my direct service and sympathy, I remain satisfied with only the negative aspect of non violence and withhold all help from the individual in distress, I am obviously checking the expression of my power of consciousness which was unfolding its inherent goodness. There cannot be a greater spiritual error than the belief that there is spiritual perfection in the checking, by constant unuse of the spirit of universal equality and the undaunted courage of meeting injustice by asserting the truth even at great risks Similarly celibacy also has two aspects which, when combined, make it complete and perfect. Freedom from the sexual urge is the negative aspect which helps acquisition of power But its positive side consists in the creative application of the accumulated power If the person observing celibacy does not apply his accumulated power for the secular or religious wellbeing in accordance with his capacity he ultimately becomes either readily susceptible to irritation or prone to do evil deeds. This is the reason why still today we find thousands of mendicants and ascetics who observe celibacy but are parasitic, easily irritable and upholders of various superstitions.

Historical Applications of the Jaina Ethical Doctrine

Let us now study the negative and the positive aspects of Jainism from the historical point of view We have already said that such good tendencies and predispositions as the abstinence from meat and wine and unnecessary evil deeds which form the negative aspect, as well as the acts of benevolence and the exertion for the wellbeing of the living beings which constitute the positive aspect of Jainism are the hereditery qualities of one born in a Jaina family We should here consider the origin the development and the workings of these good qualities in historical times.

Lord Neminatha

Even if we leave out of consideration the hazy antiquity of the times of the first *Tirthankara Rishabhadeva* and others, we have obviously before us the example of Neminatha which there is no reason to consider as unreliable. Neminatha was a cousin brother of Krishna, the son of Devaki and belonged to the clan of the Yadus. His uncommon courage in refusing to marry in order to save the animals gathered for feast on the occasion of the marriage, had so great an influence on the agelong custom of meat-eating in social functions that the very roots of the custom were shaken Consequently on the one hand the habit of abstinence from meat-eating was commended and, on the other the positive efforts for the protection of animals from slaughter also came to be regarded as religious. The influence of that great renunciation of Neminatha is responsible for the manifold movements in the history of Jainism helping the development of the practice of non violence and the custom of the protection of animals.

Lord Parshvanatha

In the life of Parshvanatha we find an incident which, although it looks most ordinary from outside has utmost importance for the problem of the positive and negative aspects

of Jainism Parshvanatha found a snake burning amidst woods burnt by an ascetic who was seated among five fires. He did not remain silent, but raised his voice against this established form of penance without any regard to the great risks entailed in it. He unambiguously declared that those penances and rites which entailed the death of innocent creatures are anti-religious. Even if he had remained silent and inactive on the occasion nobody could have accused him of violence and falsehood But he adopted the positive path of the strong assertion of truth because religious perfection could not be achieved by simple silence or negation.

Lord Mahavira

Lord Mahavira the promulgator of five vows, appeared after Parshvanatha the promulgator of four vows (*caturyama*).* A few incidents of his life are very significant from the point of view of the positive aspects of Jainism Mahavira did not keep the spiritual principle of equality of all souls confined to the individual, but applied it as a religious principle to the social sphere as well Mahavira did not believe in inequality by birth It was his firm conviction that everybody is equally entitled to develop his good qualities and tread the religious path His attempts at the application of this principle to the social problems of the time constituted the positive aspect of his religious life If he had regarded the negation of evil alone as the consummation of religion he would have remained satisfied with the individual removal of untouchability But he did not do so He took active steps against the unjust custom firmly established among the people and opened the gates of his own religious society for equal status to such untouchables as Metarya and Harikesha. Not only this but the act of laying the foundation of such Gandhian ideas as the right of the untouchable to enter the temple seems to have found support

* The fourth vow of celibacy was not explicitly stated by Parshvanatha, and hence the religion preached by him was known as *caturyama dharma* *Yama* and *vrata* are synonymous.

in Jainism when, in accordance with the spirit of Mahavira, an untouchable like Harikesha entered the sacrificial enclosure of the proud Brahmanas who were the strongest exponents of untouchability Even if Mahavira or his followers had remained satisfied simply with their own absolute abstinence from killing of animals regarded necessary in sacrifices, nobody would have dubbed them as believers in the path of violence. But they had a comprehensive understanding of the heart of religion It is this understanding that inspired the courageous ascetic Jayaghosha to ignore the risk of opposition and attend the great sacrificial ritual to make the principle of non-violence live and active. He ultimately succeeded in saving the animal from death and the sacrificer from his habits of violence Is it not the positive and creative side of non-violence? If, when Gosalaka, the old companion of Mahavira came to the latter and tried his best to conceal his identity Mahavira had remained silent none would have considered him to have broken the great vow of abstinence from falsehood But he realised the fact and did not consider mere abstinence from falsehood as adequate for the fulfilment of that great vow He regarded the silent witnessing of falsehood without protest as equivalent to the falsehood inspired by fear This consideration prompted him to reveal the truth although he was fully conscious of the extremely wrathful nature of Gosalaka and the risk run by that act of revelation. And he never repented for the consequence of the revelation which resulted in suffering due to the excited indignation of Gosalaka the veritable compeer of Durvasa

Ashoka Samprati Kanishka and Harshavardhana

Now we come to some very well known historical events The religious edicts of the great emperor Ashoka, which revived Neminatha's ideal of protection of animals are not unknown to anybody One such edict that is still present in the land of Neminatha's spiritual life reminds us of his message of love and non-violence Emperor Samprati the grandson of

Ashoka, also followed the positive path befitting a king, of stopping the slaughter of animals and ensuring their protection.

The *Kanikalekha* a metrical composition by the Buddhist poet and saint Matricheta, is well-known in the history of Buddhism When the monk Matricheta, because of his advanced old age could not comply with the invitation of Kanishka to attend his court, he requested the Scythian emperor through the metrical composition to give protection to all animals. The efforts of Harshavardhana, the great saint emperor for the development of the creative path of religion are well-known. He gave away his whole wealth every fifth year for the well-being of his people. We cannot perhaps find a parallel instance of the creative application, by a great king, of the principle of non-possession of property in the history of all times.

Siddharaja and Kumarapala

Who does not know the great Shaiva emperor Siddharaja of Gurjara ? In obedience to the advice of Maladhari Acharya Abhayadeva and Acharya Hemachandra, he gave protection to the animals, beasts and birds, and helped the growth of the positive side of non-violence His successor Kumarapala was himself a great Arhata (or Jaina) He followed the principles taught by Acharya Hemachandra, the omniscient of the Kali age so thoroughly that his opponents sometimes laughed at his enthusiasm for animal protection. The selfsame Kumarapala who took part even in battles in order to fulfil his royal responsibility is famous for his declaration of non-slaughter (*a-mari*) throughout his kingdom.

Muslim Emperors

Acharya Jinaprabhasuri, the author of the *Vividhatirtha-kalpa*, got a number of acts of animal protection done by Muhammad Tughlak, the Sultan of Delhi. The acts of animal protection that Acharya Hiravijaya and other Jaina monks like Shantichandra and Bhanuchandra got done by the great Mughal

emperors Akbar Jahangir and others, who were so much addicted to meat-eating and hunting are certainly the glorious instances of the creative side of non violence. These monks and their lay followers could easily have derived the full satisfaction of non violence by keeping themselves aloof from injury to other living beings in their own shelters of religious activities. But their inherent predisposition to indentify the public interests with their own could not remain inactive That predisposition impelled them to courageously carry their mission to the mighty emperors following different faiths and ultimately their efforts were crowned with success The famous Farmans of those emperors are still before us—the Farmans which testify to the dynamic character of the principle of non violence advocated by the Jainas

Vastupala and Jagadu Shah

Who does not know the name of Vastupala the great minister of Gujrat ? He did not remain satisfied with the expenditure of his vast wealth only for the cause of his own religion and the monks belonging to it He spent his wealth very liberally for universal wellbeing and thus gave evidence of the all comprehensiveness of the religious act of charity Jagadu Shah, who was a trader of Kutch and an owner of a huge stockpile of food and fodder properly distributed his whole stock among the public during the three year famine over Kutch Kathiawar and Gujrat, and thus proved the public utility of his wealth by this very valuable service towards the human as well as the animal world

Pinjarapol Organisation

We have now briefly noticed the various developments in the hands of posterity of the religious seed of animal protection and abstinence from meat-eating sown by Lord Neminatha But in this connection we should mention one or two more developments of the same type Admitting that there is

enough scope for necessary improvement in the aims and objects of the organisation, it is beyond doubt that the whole history of the organisation of Pinjarapol is a proof of the fact that the principle of animal protection and universal sympathy is the living inspiration of it. It is not the inspiration of an ordinary religious impulse that people devote their whole life, or self lessly spend millions of rupees for the protection of these helpless beasts and birds whom even their owners forsake and who do not enjoy even the provision of drinking water There is hardly any town or village of Gujrat or Rajasthan, where Pinjarapol is not present in some form or other In reality it seems that the memory of the historic effort that Neminatha made for the freedom of animals confined in *pinjara* (cage) has been immortalised in Gujrat, the land of his spiritual career by the co-operation of the people, in the form of this organisation of Pinjarapol. The activities of the Pinjarapol organisation are not confined to the protection of helpless decrepit animals. But it also takes part in other activities of animal protection in times of flood and famine.

Lokamanya Tilak s Appreciation

It was only after a thorough study of the ancient history of the development of the attitude of non-violence and sympathy towards animals, as well as after full consideration of the widespread custom of abstinence from meat-eating and animal protection that Lokamanya Tilak once said that the custom of animal protection and non-meat-eating in Gujrat was due to the influence of Jainism It is to be understood that had Jainism confined itself to the negative aspect of non-violence, it could never have developed such a beautiful super structure which could attract the appreciation of an eminent thinker like Tilak

The Bombay Humanitarian League

We cannot ignore the activities of the Bombay Humanitarian League It has been functioning for the last forty

years and by incessant efforts has been able to do so much work that everybody gets satisfaction to know it It functions in a number of States and Provinces and has done much to stop animal slaughter in religious functions as well as the custom of meat-eating, individual and social. It has saved lacs of animals from slaughter and has awakened the consciousness of the equality of others with the self in the souls of millions of men and women.

A Jaina Monk

We cannot ignore the name of Sant Bal who is a Jaina monk of the Sthanakavasi sect. He could have easily spent his life like his own preceptor and other companion monks in accordance with the negative and inactive aspect of non-violence But the example of Gandhiji set ablaze in his soul the glow of love which is the positive aspect of non-violence. Consequently regardless of the popular dissent, in order to satisfy his impulse of love he has selflessly engaged himself heart and soul, in the activities of human welfare in accordance with the positive implication of the five great vows. His activities have today attracted the attention of the Jaina as well as the non-Jaina public.

Literature Art and Architecture

Now let us see yet another important aspect of the positive side of the religious activities of Jainism. Much of the honour and respect that Jainism commands is due to it. The great *Jnanabhandaras* that is, depositories of ancient literature the beautiful temples and their art and architecture are the constituents of this aspect.

There are big *Jnanabhandaras* founded many centuries ago in a number of places Not only the Jaina *Shastras* or the treatises on spiritualism have been collected and preserved in these depositories, but treatises on various secular subjects have also been collected and preserved without any sectarian bias. The important treatises on various subjects such as

medicine and surgery astrology and astronomy mantra-tantra, music, palmistry, philology poetics, dramaturgy mythology rhetoric stories and the different systems of philosophies have not only been collected and preserved in those depositories, but, by means of the cultivation of these treatises, some scholars and thinkers have produced such thoughtful works as are rare and really orignal and deserve place of distinction in the collection of world literature. In these *Bhandaras* there are many treatises belonging to the Buddhist or other non-Jaina systems of thought, which have not yet been found in original in any part of the world. This lively activity of the *Bhandaras* could not have been possible by the mere negative aspect of Jainism.

There are in our country numerous religious places which are famous for their art and architecture. But the grandness of the colossal image of Gomateshvara established by Camundaraya and the beauty of the art of the Dilwara temples (Mt. Abu) of Vimalashah and Vastupala are so attractive that anyone who has had an opportunity to visit them cannot but return amazed and charmed. Those who do not have a respectable place in their heart for the creative and aesthetic aspect of religion those who do not understand the religious value of art and literature can never spend their wealth for these purposes.

Public Welfare

Many among the lay followers of Jainism have always devoted themselves to many such activities which were inspired by the practical aspect of religion and spiritualism and were at the same time indicative of the social sense—the activities which were not done only for the wellbeing of the Jaina community but were performed for the welfare of the whole society Public dispensaries, educational institutions libraries and public lodgings and boardings for the poor and the helpless can be counted among the results of those activities.

Purpose of the Study

This brief study of the creative and positive side of religion has been made only to show that if the Jaina religion which stands for spiritualism and emancipation had not sponsored philanthropic activities or had remained indifferent to them, it could never have become a social religion nor could it survive in society nor could it achieve its present glorious place in the human world

This description is not at all for the sake of awakening a false sense of self-glorification by the recapitulation of the glorious past and remaining indifferent to the duties and responsibilities of the present times Our explicit purpose is only to remind our present generation of the precious heritage of good impulses and predispositions which are thousands of years old and awaken a sense of duty by attracting it to the spirit of public service awakened by Mahatmaji.

Unarmed Resistance and Jainism

The Jaina community from its very inception, has stood for the principle of non violence But it never eschewed its social duties and did not refuse even to take part in armed resistance whenever required to do so during the various upheavals of the country and its people although it was not very easy for it to reconcile its uncompromising advocacy of non-violence with the co-operation in armed defence of the interests of the society Gandhiji's way of unarmed resistance was not envisaged by any predecessor The Jainas therefore had to follow the path trod by *others*. But now when Gandhiji has shown the way the traditional battlefield can be converted into a veritable *dharma-kshetra* Gandhiji by his inventive genius, has discovered for the world a novel path which requires consummate courage and enterprise but no military weapons. This new path of unarmed non-violent resistance is in complete harmony with the non-violent

predispositions of the Jainas This is the reason why the Jaina men and women have taken part in all the Gandhian Non-violent Movements in huge proportions and are still doing so all over the country The creative and practical way of non violence invented by Gandhiji has placed a grand ideal and field of work before the aimless votaries of non-violence and is destined to fulfil the ambitions of heaven and spiritual freedom in this very world of ours.

The Vow of Non-possession or Limited Possession of Próperty

When today the upholders of Pacifism are deeply engaged in the invention of the ways and means of the practical applications of the Gandhian principles of truth and non-violence to the different problems of the present world it is the sacred duty of us, the Jainas who have inherited non-violent tendencies and predispositions from our hoary past to take part in all their activities which concern the principle of n̄on-violence and thus raise the level of our non-violent predispositions by appropriating the novel unfoldings. But this cannot be done by mere verbal discussions and sympathies The great principle that it is necessary to develop for the realisation of this aim is the vow of absolute non-possession or limited possession of property (*aparigraha or parigraha-parimana vrata*)

Jainism has always given so much importance to this vow that the observance of non violence has been considered absolutely impossible without it. The Jaina *sadhus* can never be said to have observed the vow of *aparigraha* in its true sense unless and until they have made every aspect of their life self-dependent and simple Today there should be no hesitation in following the lively example of Gandhiji by giving up the old customary way of merely external and superficial renunciation and simplicity which can hardly elevate

the soul above superstitions That will be the real imitation of the self-dependent way of life taught by Lord Mahavira This is the implication of the vow of non-possession of property

The Jaina laymen have always laid stress on the vow of limited possession of property, that is, the determination of the voluntary curtailment of the limits of possession But today the necessity and value of that vow is far more urgent Possession of property lies at the root of the world crisis Greed is the root of the possessive instinct Without voluntary control of this passion of greed there is no hope of freedom individual social or national. On account of this uncontrolled greed there is perpetual fear of conflict and war internal as well as international. The invention of the ways and means of eradicating this fear is one of the purposes of the modern Pacifist Movements. It is therefore the first and foremost duty of the Jainas to work out the implication of the vow of non possession in the light of modern problems If there is any practical non-violent way of the solution of the social political and economic problems, it is the voluntary vow of non possession or limited possession of property

Implications of the Vow of Limited Possession of Property

The Jainas who regard non violence as the greatest religious principle and are willing to carry out their obligations to the exponents of Pacifism should realise the following implications of their old vow of limited possession of property (*parigraha parimana-vrata*) and regulate their life accordingly

(1) The curtailment of the necessities of life in accordance with the average standard of life of the society or nation to which one belongs

(2) To regard the life of one who appropriates the labour of others without himself doing any kind of manual labour for

the production of the daily necessities in spite of the capacity to do so as a transgression of the vow of limited possession of property

(3) The right of inheritance of all kinds of surplus or accumulated property should belong to the society or the nation equally with the family or the relatives of the individual. In other words, according to this new interpretation of the vow of limited possession of property there is no place for economic family units as distinct from the society or the nation.

These rules as well as others that can be deduced in accordance with the necessities of the national and the inter national wellbeing should be realised in life and upheld before others for inspiration and incentive to mould their life accordingly And we think, this is the way in which we can fulfil our duties and obligations towards our fellow believers in Pacifism.

Jain Cultural Research Society

JAINISM IN KALINGADESA

By

Dr BOOL CHAND, M.A., Ph.D (Lond.)

BULLETIN NO 7

'सच्चं लोगम्मि सारभूयं'

'TRUTH ALONE MATTERS'

JAIN CULTURAL RESEARCH SOCIETY

P O Benares Hindu University

Annas Four

contains two references to the conquest of Kalinga by the Nandas The first reference is in the 6th line, which mentions an aqueduct excavated in the year 103 of Nandaraja which was extended by Kharavela as far as his capital city नंदराजतिवससतओघाटितं तनसुलियवाटा पनाडिं नगरं पवेस(य)ति Mr K. P Jayaswal thinks that the year in this line refers to the Nanda era, which is also referred to by Al Biruni in his *Tahqiq-i Hind* The second reference is in the 12th line, which mentions the recovery by Kharavela of the image of Kalinga-Jina which had been carried by Nandaraja—नंदराजनीतं च कालिंगजिन-संनिवेसं Which Nanda King is meant by the term Nandaraja, the founder of the dynasty, Mahapadm-Nanda, or some later Nanda, is a question which has been a matter of controversy among historians

The Pauranic tradition records that when thirty-two kings of Kalinga had reigned, Mahapadma Nanda rose and exterminated the Kshatriyas, becoming the sole monarch (एकराट्) of the earth which came under his undisputed sway Prof Hemachandra Roy Chou dhuri* takes this term to mean that Mahapadma Nanda finally overthrew all the dynasties which had ruled contemporaneously with the Saisunagas, viz., the Iksvakus the Panchalas the Kasis (apparently successors of the prince whom Sisunaga had placed in Benares), the Haihayas, the Kalingas the Asmakas the Kurus the Maithilas, the Surasenas, the Vitihotras, etc. The Pauranic account of the unification of a considerable portion of territory in eastern India under Nanda sceptre is further corroborated by the classical writers who spoke of the most powerful peoples who dwelt beyond the Beas in the time of Alexander as being under one sovereign who had his capital at Pali bothra (Pataliputra) May it not be, then that it was Mahapadma Nanda who held sway over Kalinga and who started the Nanda era referred to in Kharavela s inscriptions? He was certainly powerful enough to start his own era, for he was the possessor of a big

* *See* Political History of Ancient India p. 188.

empire, a large army and enormous wealth, and as he was a Jain, it would not be unlikely that Kharavela, another Jain prince, referred to his era in his inscription

What happened to Kalinga on the fall of the Nandas at the hands of Chandragupta Maurya is not known, but it does seem certain that the province of Kalinga did not pass with the rest of the Nanda empire under the sway of the Mauryas Possibly the Kshatriyas of Kalinga had asserted their independence during the decline of the Nanda power and continued to retain it while the rest of the Nanda possessions passed to the Mauryans The mention that we are able to obtain of Kalinga is when it was conquered after a very violent war in 256 B C. by the emperor Asoka Prof Banerji contends that the fact that the conquest of Kalinga was not undertaken by Chandragupta, who is credited with the conquest of even the extreme south of the Indian peninsula, is evidence that Kalinga must have been too powerful to be tackled immediately after the foundation of the Mauryan dynasty It is possible that Kalinga had at this time built up a great overseas empire and spread its colonies in the eastern seas At any rate, when the conquest of Kalinga was ultimately undertaken by Asoka, it could not be achieved without terrible carnage and bloodshed on both sides as only a war between two powerful kingdoms can produce. Asoka mentions in his 13th edict that during the conquest one hundred and fifty thousand men were captured and carried away in slavery one hundred thousand men were killed, and many times that number died as the result of the war In this edict we also obtain an incidental reference to the existence of Jainism in Kalinga at this time for Asoka proceeds to say that the slaughter death and captivity of the people that occur when an unconquered country is being conquered, is looked upon as extremely painful and regrettable by him (lit. the Beloved of the Gods) but that it is all the more regrettable when one considers that there dwell in the conquered country Brahmanic Sramanic and other Sects and followers

Soon after Asoka's death, although it is difficult to say exactly when, Kalinga seems to have thrown off the yoke of Magadha rule and regained its independence This must have happened long before the overthrow of the Mauryan dynasty by the Senapati Pushyamitra, for historians have read in the *Hathigumpha* inscription of Kharavela a reference to the defeat of Pushyamitra, the usurper of Magadha, at the hands of Kharavela

Kharavela's Inscription

With the recovery of its independence from Magadha yoke, Kalinga entered upon the enjoyment of the third great spell of her history as a free country the first having been the period of the thirty two kings referred to in the Puranas before the reduction of the country by Nandaraja, and the second having been the interval between the fall of the Nandas and Kalinga conquest by Asoka Of this third period of Kalinga's history as an independent kingdom our main, in fact the only evidence is to be found in the great rock inscription of King Kharavela on the Udaigiri hill

The inscription is inscribed partly in front and partly on the roof of the Hathigumpha cavern on the southern face of Udaigiri hill situated about three miles from Bhuvaneswara. Unfortunately the inscription is very much damaged, all that can be read with any degree of certainty is the first seven lines and certain portions only of the remaining ten Its language is Apabhramsa Prakrita, with traces of Ardha Magadhi and Jain Prakritisms The inscription was discovered by A. Stirling as early as the year 1820 and its facsimile was published in various journals but its first workable version was given only in 1885 by Dr Bhagawanlal Indraji in the proceedings of the Sixth International Congress of Orientalists held at Leyden. He felt that in the 16th line there was reference to the date of the inscription as 165 Maurya era' which he calculated as 157 B C and this reading was accepted by a long line of historical researchers But Dr Bhagawanlal's hypothesis was questioned in 1910 by Prof Luders in

an article in the Indian Antiquary and by Dr Fleet in another article in the Journal of Royal Asiatic Society who felt that the record did not mention any date at all and that the passage in the 16th line referred instead to a certain canonical text of the Jainas which had gone out of use during the reign of Mauryas This occasioned considerable controversy but happily it is today possible to state that the controversy has subsided and Dr Fleet s reading of the 16th line has been fully agreed to by all

The inscription begins with an invocation of the *Arhat* and the *Siddhas* in the traditional Jain style, and there is no doubt that it is a Jain inscription and that Kharavela himself was a Jain monarch It was probably that fact about the inscription which helped the universal acceptance of Dr Fleet's view of the reading of the 16th line, although in the traditional Jain literature there has not yet been found any mention of a collection of the Jain texts by Kharavela and even of Kharavela himself In historical research about ancient India literature has been utilised frequently as a secondary source and as a corrective for the information gleaned from primary sources like inscriptions and so far as the inscription is concerned there is not the slightest doubt that it gives an account of the principal events of Kharavela s political life and even enables us more or less accurately to fix the date of the great emperor The inscription, it may be noticed, describes Kharavela as Aila (belonging to the Kshatriya clan) belonging to the *Chedi* dynasty It makes no mention of Kharavela s father or predecessors, a curious omission, which has led Prof Banerji* to the conclusion that possibly Kharavela did not know the name of his father and that there prevailed in Kalinga at that time some form of matriarchal society

Account of Kharavela's Reign

As we have said above, the *Hathigumpha* inscription affords a reliable account of the principal

* *See* History of Orissa, p. 74

events of Kharavela s reign. It mentions that Kharavela became the *Yuvaraja* or heir-apparent at the age of 15 and was formally annointed king in the 24th year. The first year of the king's reign was spent in repairing the damages to the city of Kalinga caused by a cyclone. He repaired the forts built the dams and walls and furnished the town with fine gardens thus pleasing his three and a half million people.

In the 2nd year he undertook the first campaign of the reign, he sent his army westwards where it reached the river Krishna and caused terror to the city of the Mushikas It is mentioned that all this was done in defiance of *Satakarni* who was presumably the third king of the Satavahana dynasty The inscription gives no reasons for the expedition and no information about its final results But the Mushikas were probably a subordinate ally of Satakarni and their country was more or less adjoining to Kalinga, for the *Natya sastra* describes the Tosalas the Kosalas, the Mosalas (probably Mushikas) as related to the Kalingas

The third year was marked by great rejoicings in the capital of Kalinga, where Kharavela established many pastimes

The record of the fourth year is partly damaged. It opens with a reference to a city established by previous kings of Kalinga and presumably in tact upto the time of Kharavela, and then goes on to refer to the Rashtrikas and the Bhojakas, whom Kharavela compelled to submit to him. They were probably feudatory *tribes to the* Andhras

In the fifth year, the inscription mentions that Kharavela futher extended to his capital a canal opened in the year 103 of the Nandaraja This reference enables us to state that possibly Tosali in whose neigh bourhood incidently this inscription stands was the capital of Kharavela s kingdom.

The beginning of the next line is damaged, but from the context we can infer that it gives an account of the sixth year, during which Kharavela performed

the *Rajasuya-Yajna* and remitted taxes and customs duties The performance of the *Rajasuya-Yajna* by a Jain King of Kalinga affords further support to our argument that Kalinga formed the channel by which northern or Aryan culture progressed to the South.

In the seventh year possibly a child was born to Kharavela's queen, who was a princess of Vajira ghara, which has been identified by Prof Krishnaswami Iyengar as the 'important territory of Bengal on the side of Ganges '[1]

The first important campaign in North India was undertaken in the eighth year, when Kharavela marched with a large army towards Magadha and fought an *important action at Gorathagiri (modern Barabar hill* in the Gaya district) which was presumably one of the outlying fortresses protecting Rajagrha, the capital of Magadha The rest of the line being damaged, the result of this campaign is not known

The next line presumably gives record of the 9th year, when Kharavela gave away elephants, chariots and horses to the Brahmanas and built at the cost of thirty-eight lacs a palace called *Maha Vijaya*

In the tenth year Kharavela undertook his second campaign to North India and obtained his desired objects, the details of which have unfortunately been lost in the damaged portion of the 10th line

In the 11th year he turned his attention to the South and destroyed the city of Pithunda and at the same time broke a league of Tamil kings which had existed for about 113 years This is Prof Banerji s interpretation, and it differs widely from how the other scholars have read this line but it appears to be the most satisfactory interpretation, for it is based upon the assumption that Kharavela s conquests were made primarily in South India and not in North India The absence of Kharavela s mention in the traditional literature of North India would obviously support Prof Banerji s contention

[1] *See* Some Contributions of South India to Indian Culture p. 39

From now onwards campaigns were undertaken, it seems, in very quick succession, as the king was now in the prime of his life. In the twelfth year, he produced consternation among the kings of *Uttarapatha* by plundering the capital of Magadha, Pataliputra, and compelling the Raja of Magadha, Brhaspati Mitra (who has been indentified by historians with Pushyamitra, the Sunga usurper of the Mauryan throne) to surrender During this campaign he brought away an image of Kalinga Jina, which had been taken away from Kalinga by Nanda raja. In the same year, Kharavela seems to have subdued the Pandyas who sent him, the inscription mentions jewelry either as present or as tribute.

Finally for the *Hathigumpha* inscription finishes with the 13th year of the reign, Kharavela made arrangements in his 13th year for the distribution of white clothes to the Jain monks on the Kumari hill where the Jina Mahavira had preached his religion, and built a relic memorial at this place During this year Kharavela seems to have devoted himself entirely to religious meditation and activity As mentioned in line 14 above, he had already taken the vow of an *Upasaka* and fully understood the relat on between body and soul * Now he convened a Ja n Council where monks from all quarters were assembled and the text of the Jain canon was compiled in so far as it was possible to do so after the loss suffered during the religious upheaval in the days of Mauryas As we have stated before, there is unluckily no mention in the Jain traditional literature of this Jain Council.

The *Hathigumpha* inscription is silent about further events of the reign of Kharavela. We cannot therefore, speak with certainty about the length of his rule. Still the inscription gives us material enough to assert with firmness that Kharavela was a powerful prince and raised the position of Kalinga to great heights The importance of the record, from the point of view

* पूजाय रत उवास-खारवेल सिरिना जीव-देह-सिरिका परिखिता ।

of historians is even otherwise quite paramount, for it is the only example that has so far been discovered of a chronological account of the events of a king's reign Obviously the monarch of Kalinga had deep historical sense, which is not a frequent experience in ancient Indian history Further this inscription affords welcome insight into the kind of training which was given to an heir-apparent in order to equip him to learn the burdens of the kingly office The second line of this inscription mentions specifically accomplishments in subjects like state accounting, currency, civil law religious law and other *vidyas*

Kharavela is mentioned once more in another inscription close to the *Hathigumpha* in the upper part of a double stoeyed cave called the Svargapuri This part of the cave was inscribed by the chief queen of Kharavela, who is referred to in this inscription as *Kalinga-Chakravartin*, as constrasted with *Kalinga-Adhipati* the term used in the *Hathigumpha* inscription This has led scholars to argue that by the time the other inscription was made Kharavela must have become the overlord of Tri Kalinga , the three Kalingas The word Tri Kalinga' round which so much is built by scholars of ancient history, finds no distinct mention in epigraphic or other records before the time of Kosala Gupta s conquest of Orissa in the 7th century A D , and the 'Tri Kalinga obtained its meaning as the consequence of the disurption of Kalinga into three distinct kingdoms viz Utkal Kangoda and Kosala (or South Ganjam)—a disruption which does not occur until long after Kharavela s time In Kharavela s time Kalinga was a single kingdom, so that if the appellation *Kalinga-Chakravartin* used in the inscription has some meaning it must be discovered not by bringing in the concept of Tri Kalinga but by arguing that possibly Kharavela had himself assumed or better still that his chief queen had applied to him the new title in pure self glorification after the various beneficient acts that he had performed in furtherance of the happiness of his people.

Date of Kharavela

As regards the date of Kharavela there has been controversy among scholars We have already stated how at one time the 16th line was thought to contain a clue to the date of the inscription, for it was read as पानतरिय सठिवससते राजमुरियकाळे वोच्छिने च चोयठिअगसतिकं (lit. in the time of King Morıya which had elapsed by a hundred and sixty five years) Dr Bhagawanlal Indraji connected the words चोयठि अगसतिकं with वोच्छिने and translated it as 164 years and argued that it gave the number of the elapsed years Such an interpretation was later on felt to be untenable, for the passage did not contain any word for 'years' and anyhow the passage in the line was read as referring to the compilation of the fourth part of the *Anga Saptika* the *Chosathi* which had been destroyed during the rule of the Mauryas The determination of the date of Kharavela was then made dependent upon the reading of the 6th line, which referred to the year 103 of the Nandaraja The argument was made that the fifth year of Kharavela's reign to which the 6th line refers coincides with the 103 counted either from the beginning or from the end or from any intermediate year of King Nanda but on calculation such coincidence was found to be very improbable Consideration of architectural and sculptural principles yielded no more certain results, for Ferguson and Burgess state* that the fashion of chisel ling cells out of the living rock commenced with Asoka's reign and was continued with continually increasing magnificence and elaboration for nearly 1000 years after his time. Hathigumpha seems to be a natural cavern little improved or enlarged by art, so that its date ought to be slightly before Asoka's time but that was felt to be impossible in view of several other references in the inscription to certain contemporary rulers or persons, to the analysis of whose date recourse was now had in order to fix the date of the *Hathigumpha* inscription

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* *See* The Cave Temples of India pp. 67-8

In the 8th line which refers to the 8th year of Kharavela's reign, there appears to be reference to the Yavana king Demet(rios) who, on hearing the report of Kharavela's acts of valour, retreated from Mathura. The fact that there was a Greek invader near the Madhyamika territory when Pushyamitra, the ruler of Magadha, was engaged in the celebration of his *Asvamedha-Yajna* is corroborated by the grammarian Patanjali, who was writing his commentary on Sanskrit grammar as these events took place. Furthermore, it is certain from classical sources that when Demetrios was engaged upon his conquests on the Yamuna he suddenly received information about the success of his rival Eucratides in Bactria, which necessitated his sudden retreat from Mathura. All these facts can be placed together and made to fit into the account contained in the inscription Demetrios came as far as Mathura, and even beyond Mathura to Saketa, when Pushyamitra was engaged upon the performance of his *Asvamedha* sacrifice. Just then Kharavela made his attack on Gorathagiri which Pushyamitra was evidently not able to face and since Demetrios retreated from Mathura at the same time on hearing of the successes of Eukratides in Bactria and without any action against him on the part of Kharavela, Kharavela naturally felt justified in reporting in his inscription that—घातापयिता राजगहं उपपीडापयति एतिना च कम्मापदानसंनादेन संवत्तसेनवाहनो विपमुंचितुं मधुरां अपयातो यवनराज डिमित—यच्छति वि—पलव—

In addition to this reference to the Yavana king, there is another ground on which the date of the inscription can be fixed An Andhra king Satakarni is actually mentioned in the inscription (2nd line) as Kharavela's rival, and this person can be none other than the Satakarni of the *Nanaghat* inscription which on epigraphical grounds has been decided to belong to the same period as the *Hathigumpha* inscription, so that even though the *Hathigumpha* inscription is undated there is ample reason to believe that Kharavela would fit in with the dates of Demetrios and Satakarni in the first half of the second century B C.

Later History of Kalinga

Thus in the 2nd century B C. Kalinga was the centre of a powerful empire ruled over by Kharavela, who was one of the greatest royal patrons of the Jain faith It is possible that the statements in the *Hathigumpha* may be somewhat prejudiced in which successes may have been exaggerated and reverses entirely passed over and in the absence of any other kind of evidence about Kharavela, in literature or in contemporary records the testing of these statements has not been possible Nevertheless Kharavela s existence is now universally accepted and it seems quite safe to conclude that Kharavela was a powerful monarch and that Kalinga under his rule achieved certain eminence and enjoyed great prosperity There is another inscription in the verandah of the lower storey of *Svargapuri Cave* which records its excavation by a king of Kalinga named Kudepasiri who also styled himself in a similar manner to Kharavela as Aila 'Mahameghavahana and the overlord of Kalinga[10] Clearly this Kudepasiri was from the dynasty of Kharavela, although it cannot be stated exactly how long and when he ruled But after Kudepasiri 'the fall of dense darkness again descends upon the history of Kalinga'

Prof Krishnaswami Iyengar[11] has found reference in Tamil literature to a fratricidal war between the cousin rulers of two kingdoms of Kalinga—with their respective capitals Kapilapura and Simhapura, and he believes that this fratricidal war took place soon after the death of Kharavela and that it marked the disruption of the country's territorial integrity In Kharavela's time Kalinga was a well formed kingdom, set over against the rising kingdom of the Satavahanas of the Deccan It is possible that the ultimate fall of Kalinga came about at the hands of Satavahanas The subjugation of Kalinga by the Satavahanas must have taken place before the Satavahana conquest of Magadha

[10] *See* Epigraphica Indica XIII, p. 160

[11] *See* J A, H. R. S. II, 4 5.

in the 1st century B C for the Tamil epics that refer to the march of Kasikala to the north do not make any mention of the Kalinga kingdom although they do refer to Vajranadu, a kingdom on the banks of the Sone, Magadha and Avanti Among the conquests of Gautamiputra Satakarni figure the hills of Mahendra and Malaya. Prof Krishnaswami Iyengar is of the view that Malaya stands for Malyavan, one of the far eastern peaks of Vindhyan mountains, quite on the borderland of Kalinga, which implies that Kalinga was conquered by Gautamiputra Satakarni

When the Andhra power declined Kalinga seems to have fallen to the share of an usurper from Ayodhya, Sri Vira Purusha Datta of Iksvaku race Under the Guptas a small part of Kalinga seems to have been included in the Gupta empire, but the major portion remained outside It is noticeable that in his southern campaign Samudragupta chose to neglect the more practicable route to the Godavari Krishna Doab along the eastern coast through south western Bengal, and followed instead the extremely difficult route through the Jubbulpore and Rajpur districts of the Central Provinces By arranging the kings mentioned in the Allahabad pillar inscription of Samudragupta, scholars like Jouven Duvreaul have come to the conclusion that Samudragupta came as far as the Ganjam district but did not go further for he was met as he emerged from the western ghats towards the coast, by a confederacy of Southern kings, which included among others Swamidatta of Kothura, Damana of Erandappalle, and Kulura of Devarashtra, which places have been identified with places in the Kalinga country Nevertheless it seems certain that Kalinga came distinctly within the zone of influence of the Guptas In certain inscriptions, particularly in the Ganjam area, Gupta era came to be used Still the religious condition of Kalinga remained possibly undisturbed, with Jainism retaining its ascendancy and co-existing with the other forms of Sramana and Brahmana faiths

The Kalinga invasion of Samudragupta, that is

of the territories comprised within the limits of Kalinga, seems to have left the country politically disorganised, for there is record of Yavana rule over Kalinga again and some members of the ruling family migrating to Ceylon Prof Krishnaswami Iyengar thinks that this Yavana must have been one of the Kshatrapas of the west, although in view of the existence of the Vakataka power on the way that seems somewhat unlikely When the Gupta empire went into dismemberment at the end of the fifth century Kalinga may have regained some of the lost power and emerged into some importance again, although Prof Banerji said, so far as the history of Kalinga is concerned we are not on firm ground until the 7th century A.D when Yuan Chwang the Chinese pilgrim, paid a visit to Kalinga. Yuan Chwang does not give the exact boundaries of the country although he mentions that Kalinga was then divided into three parts—U'cha (Odra), Kong yu-to (Kugoda) and Ki ling kia (Kalinga) The country Yuan Chwang goes on to say was less than a thousand miles in circuit, containing large forests It produced large dark elephants which were prized in the neighbourhood 'The people were rude and headstrong in disposition, observant of good faith and fairness fast and clear in speech in their talk and manners they differed somewhat from mid India

Politically, history of Kalinga during this period is rather obscure, but from a religious point of view this period of Kalinga history seems to offer a momentous aspect, for it was about this time that Nagarjuna of Kanchi converted Kalinga to the Mahayana school of Buddhism, which later on changed its shape into the neo-Vaishnavic Hinduism of which Jagannath Puri, one of the famous cities of Kalinga, has since been the great distributing centre

17 B C. Bhattacharya—"Hathigumpha Inscnption and Ketu of Kalinga.' VI 155-6

18 K. P Jayaswal—"The Statue of Ajatasatru Kunika and a discussion on the ongin of Brahmi.' VI, 173-204

19 R. C. Mazumdar—"Note on the Identity of Ketuman and the Alleged Ketubhadra of the Kharavela Inscription." VI, 337-47

20 K. G Sankara—"Ketuman and Kalinga." VI 36-9

21 A. Banerji Sastri—"The Ajivikas' XII, 53-62.

22. K. P Jayaswal—'Hathigumpha Inscnption of the Emperor Kharavela XIII, 221-46

23 B Singh Deo—'A Note on Vajjabhumi and Subbhabhumi." XIII, 90-91

24 N C. Mehta—'Jain Record on Tormana." XIV, 28-38

25 K. P Jayaswal—"Demetnos, Kharavela and Garg Samhita" XIV, 127-8

26 B Misra—"Tnkalinga Country" XIV 144-6

27 K. P Jayaswal—"Hathigumpha Notes' XIV, 150-1

28 G Ramdas—'Tnkalinga Country' XIV, 539-47

29 K. P Jain— A Note on *Aila* Kharavela. XV, 277-9

30 G Ramdas—"Tnkalinga Country' XV, 635-42.

31 N Tripathi—"A Note on the Hathigumpha Inscription of Emperor Kharavela.' XVI, 189 205

32. N Tripathi—"Kharavela and the Madala Panji" XVI, 211-15

33 K. P Jayaswal—"Jain Image of Maurya Penod." XXIII, 130-2.

34 A. Banerji—'Two Jain Images' XXVIII, 43-47

35 K. P Mitra—"Note on Two Images' XXVIII 198-207

बनारस हिन्दू यूनिवर्सिटी प्रेस, बनारस ।

Bulletin No 2

JAINISM IN INDIAN HISTORY

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Reprint Dec. 1951 Annas Six

JAINISM IN INDIAN HISTORY

THE ŚRAMAṆIC AND BRĀHMANIC CULTURES

The system known as Hinduism represents a highly composite culture. Its forms of development have been many and various, although there has been a certain kind of fundamental unity of ideas underlying these diverse forms of development. Broadly speaking, two lines of thought with their different forms, beliefs, and objects and methods of development have been marked in Hinduism from quite early times—the *Śramaṇic* and the *Brāhmaṇic* The Brāhmaṇic or the Vedic was the line developed by the Aryans when they came and occupied the country about 2 000 years before the birth of Christ. Of this the Veda became the main vehicle. Naturally the Brāhmaṇic culture in India took its stand upon the infallibility of the Vedas, and regarded the Vedic 'revelations' as embodying eternal, moral and spiritual truths These moral and spiritual truths largely centred round the performance of 'sacrifices', and the Vedic hymns necessarily contained prayers to gods and ritualistic formulae in connection with the performance of 'sacrifices' Personally the Aryans were very practical minded and so these 'sacrifices' were mostly due to gods who were merely deified forces of nature. But of the Brāhmaṇic culture the character was inevitably oligarchical, marked by the distinction between the Aryans and the aborigines, who were called by all sorts of derisive names like *Dasyus Asuras* etc., and by the division of the Aryan community itself into castes and classes Comparative sociology of the various branches of Aryans in ancient times reveals beyond doubt that wherever the Aryans went they set up an heirarchical structure and followed the rule of endogamy in order to preserve their supremacy and purity against the original inhabitants of the countries

Contrasted with this, the *Śramaṇic* culture, which is presumably represented by the communal ethos and the more cosmopolitan outlook of the pre Aryans in India, started from the denial of all authority in religion and insisted upon the efficacy of personal effort and personal experience for the realisation of truth and virtue In the place of retualistic performances, the *Śramaṇic* line laid emphasis upon the need of personal discipline and organised life, including the practice of penances fasting etc. The underlying beliefs of the *Śramaṇic* thinkers were universal presence of life and, following from it, the principles of karma and the transmigration of soul, which principles incidentally came to be accepted by the Aryans also in the course of time. But unlike the Brāhmanic system, with its organisation of castes and classes, the *Śramaṇic* system never admitted the justification of class distinctions within its spiritual beliefs Indeed in contrast with the heirarchical foundations of Brāhmaṇic culture, the *Śramaṇic* culture always remained intensely democratic and cosmopolitan.

JAINISM AND BUDDHISM.

Of the Śramaṇic system in Hindu culture, the two important instances are afforded by the religions known as Jainism and Buddhism. From time to time there have been other doctrines and sects also which preached the need of personal efforts and experience for the achievement of 'perfection' as contrasted with the ritualistic worship of the Diety and the performance of sacrifices in the Buddhist text, *Digha Nikaya*, there are references to numerous sects of that kind But such sects had at best but a local and immediate importance, and only Buddhism and Jainism assumed the position of distinct religions. Of these two Jainism was admittedly the older, the Buddhist references to the *Nigaṇṭhas* (Jaina monks) show them to be quite an old and well established order

Jaina tradition traces Jainism to a remote antiquity represented by a succession of twenty four *tirthankaras* or prophets of whom the first was Ṛṣabha, who renounced his kingdom in favour of his son Bharata and became an ascetic, and the last two were Pārśva and Mahāvīra, both now accepted to be historical personages Pārśva lived in 8th century B C. and died about 250 years before the death of Mahāvīra. The relations between Mahavira and Pārśva are indicated in an old canonical text[1] giving an account of a meeting between Keśi, a young *Śramaṇa* of the school of Pārśva, and Gautama, a disciple of Mahāvīra. Both Keśi and Gautama had a crowd of disciples, and their disciples were troubled by the following questionings

> "Is our Law the right one, or is the other Law the right one ? Are our conduct and doctrines right, or the other ?
>
> 'The Law as taught by the great sage *Pārśva*, which recognises but four vows or the Law taught by *Mahāvīra* which enjoins five vows ?
>
> 'The Law which forbids clothes (for a monk), or that which allows an under and upper garment ?"

Knowing the thoughts and doubts of their disciples the two teachers decided to meet for a settlement, Gautama calling on Keśi by way of courtesy due to a follower of 'the older section' (of the church) Their meeting became a big one, as ' there assembled many heretics out of curiosity and many thousands of lay men" At this meeting, the differences between the two sections were explained away by stating that the various outward marks of religious men introduced to distinguish them do not count towards final liberation, but only knowledge, faith and right conduct ' It seems that this meeting did not result in the complete absorption of the two sections and that the two Orders continued to retain their distinction in the time of Mahāvīra, for the *Majjhima Nikāya*[2] , mentions, how

[1] SBE, XLV p. 119

[2] See p. 35.

Saccaka, the son of a Nigantha, boasts of his having vanquished in disputation the *Nātaputta* (Mahāvīra)

In view of the above, it is possible to argue that although the Jaina tradition insistently claims for Jainism a hoary antiquity represented by a succession of twenty-four prophets, the creed propounded by these prophets was not always absolutely identical and could be spoken of as Jainism merely in a rough and broad way that in fact Jainism as preached by these prophets did not refer to all 'the various outward marks of religious men introduced to distinguish them' but could be called a system merely with reference to the underlying spirit of the creed preached by them It is arguable that in the context of our analysis Jainism was a cultural pattern, which flourished in various parts of the country long before the coming of the Aryans, which put its emphasis upon penances and austerities, which put its faith in the presence of universal life in animate as well as seemingly inanimate substances, which accepted the principle of transmigration of soul, and which admitted the possibility of the attainment of the highest truth by people of all sects classes, races and sexes A cultural pattern like that was necessarily divergent from the practical ritualistic and the essentially exclusive and oligarchical culture of the Aryans, and possibly in speaking of the earlier *Tīrthankaras*, often differing from each other in their complexion, stature, longevity, and separated from each other by long stretches of time, the Jaina canon was doing no more than admitting its kinship with the various indigenous practices of the country or at best appropriating to itself the many saintly orders which existed in India before the coming of the Aryans Certainly the rationalisation of the Jaina, as also Buddhist, religion in the 6th century B C. in the province of Bihar, where Aryan colonisation was about that time still going on, vitally marked the adoption by the Kṣatriya Aryans, in their annoyance against the Brāhmanic absurdities of heirarchical and ritualistic developments, of the existing pre-Aryan culture.

ROLE OF MAHĀVĪRA IN JAINISM.

Having thus come into the ken of Hindu thought in the form of Buddhism and Jainism, this pre-Aryan *Śramaṇic* culture became a permanent feature of it The credit for that, so far as Jainism is concerned, is due entirely to Mahāvīra. Although twenty-fourth in the succession of Jaina *tīrthankaras* he was in fact the founder of the Jaina doctrine His parents were the worshippers of Pārśva and followers of the *Śramaṇas*, and he himself followed the *Śramaṇic* path of 'extreme self mortification' before he became an *Arhat* a *Jina* or a *Kevalin* But having attained that position, he systematically defined his system and religion Starting with the theory of Karma, he believed that its inevitable effect was to create an endless series of births and deaths, i e transmigration. He defined his aim as the annihilation of Karma, or the shutting out the influx of bad Karma', by austerities and penances. He condemned the middle path of the Buddhists and a path of pleasure and luxury and recommended extremes of torture and mortification of flesh as necessity for self-realisation. These doctrines he had to defend against the attacks of a number of rival sects, e g the Bauddhas, the Bārhaspatyas, the Nāstikas or Chārvākas, the Vedāntins, the Sāṅkhyas, the Adṛṣṭavādins (fatalists) the Ajīvikas, the Trairāśikas (Jaina followers of the Vaiśeṣika philosophy), and Śaivas[1] With the support of his royal followers and numerous devoted disciples, he was able to gain for his system a wide currency in the eastern regions of India and was able to have it accepted by his own kinsmen, the Aryans, as well as the indigenous people in and outside the pale of Aryan colonisation.

The acceptance of this, in point of content, essentially non-Aryan system by the Aryan trib was made possible by the special circumstances of the age. As we have seen above, ritualism was inherent in the

[1] See SBE XIV p 235-238 n.

whole structure of the Vedic religion from the very start, and ritualism brings with it inevitably the organisation of castes and classes, in which the men of learning, the Brāhmanas who officiated at sacrifices, necessarily occupied the place of highest eminence, but the wholly absurd proportions to which ritualism had developed and the arrogant position to which the Brāhmaṇa class had arisen in the Vedic system in the 6th century B C. naturally turned the minds of the people against the Brāhmaṇic culture and inclined them to the acceptance of new protestant creeds It is noteworthy that asceticism of a type had already come into being within the Vedic religion and had been directly encouraged by the Upaniṣads The *Āraṇyakas* were the products of hermitages of the forests whither the Upaniṣads recommended retirement as essential for those who sought the highest knowledge[1] Thus, numerous individual *Parivrājakas* were a familiar spectacle in India on the eve of the rise of Buddhism and the formulation of the Jaina creed in the 6th century B C. The organisation of ascetic orders and *samghas* by Buddha and Mahāvīra appeared to be no great departure from the pre-existing practice. Even the *Parivrājakas* in the Brahmanical system were free from the obligations of performing religious ceremonies on account of their peripatetic life.[2] The prohibitions now enjoined by the Jaina and Buddhist organisations were as if further developments on the same road.

ROLE OF JAINISM IN THE SPREAD OF HINDU CULTURE.

To counteract the unsavoury developments of Brahmanical heirarchy and rituals, Mahāvīra and Gautama had naturally turned to the pre Aryan democractic and cosmopolitan culture and rationalised it in their *Śramaṇic* systems, which henceforth became constituent units of Hinduism. But the role of these

[1] See Br Up.

[2] See Rhys Davids—Buddhist India.

systems in the spread of Hindu culture in India was a highly important one.

Aryan colonisation of India had so far been largely of an exterminatory character "The first wave of Indo-Aryan invasion was in the nature of a tribal migration from the side of Afghanistan, when a vast horde with their women, children and cattle entered India and at once began an exterminating war with the natives of the soil[1] Their knowledge of harder metals and horse riding, and their superior physical strength, gave them a great advantage over their foes, although the latter often offered stout, but unavailing, resistance to the invaders It appears that in the first stage of Indo-Aryan colonisation the invaders made a clean sweep of their foes, who either died or fled to the east and south, and received very little admixture of native blood In the second stage of colonisation, in the Madhyadeśa, the Aryans were not able to preserve their isolation to the same extent By now the Aryan conquerors had begun to fight among themselves for supremacy and anyhow the wave of fresh immigrants was not sufficiently strong to enable the effective occupation and cultivation of conquered lands, and the conquerors felt the need of labourers on their new settlements Perhaps the need of women was also felt. The original ferocity and the ruthless policy of extermination was naturally to some extent modified, and there was also some admixture of the native blood and native influence upon the Vedic language and religion. But this admixture was not looked upon with favour by the Aryans and it was perhaps to guard against this admixture that the caste system was made rigid and hereditary in the Gangetic and eastern plains, thus giving a new turn to the Aryan social organisation Aryan culture, which had always been aristocratic and oligarchical in its character now became exclusive, and this exclusiveness it seems to have retained for ever afterwards

[1] Dutt—Aryanisation of India, p 85.

period, no section in Hinduism was left with a broad and cosmopolitan outlook to establish contacts with foreigners whose immigration into India continued as ever, and to act as the instrument for the spread of Aryan culture among them. Thus, a gulf was created between the indigenous elements of the Indian population and the immigrant foreigners, a gulf which in the course of time became a perpetual feature of the Indian social situation.

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Bulletin No. 32

MAHĀVĪRA

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March 1953.

Six Annas

MAHĀVĪRA

Condition of the Country

The sixth century B C. is one of the cardinal epochs in human history It was the age of extraordinary mental stir and spiritual unrest practically all over the world For instance, Socrates in Greece, Zoroaster in Persia, and Lao Tse and Confucious in China marked a revolution in the thoughts of those countries The appearance in India of Mahāvīra and the Buddha, in the same way meant the advent of philosophical rationalism.

In Indian society, this age was in various ways—economically, socially, religiously and even politically, a period of transition and uncertainty From the simple, and, on the whole, republican social organisation of the Vedic times the country had been passing through a process of gradual stratification, until by this time caste distinction and priestly oligarchy had become a means of popular exploitation and a source of enormous social irritation Rituals and ceremonies came to be worked out in endless details, and most fanciful and mystic significance was attached to them. Bloody sacrifices became the order of the age and lasted for weeks, months and even years Śūdras, the fourth and the lower-most caste, which formed a bulk of the population were not only socially boycotted, but their very existence was questioned and even bare necessities of human life were refused to them.

Such a state of things was very disconcerting to the considerate and serious-minded section of the society Lord Parśvanātha the 23rd Tīrthaṅkara had preached against the existing evils of the society some 250 years before the advent of Mahāvīra But after his death society was again condemned to yet worse state of affairs It was in the above circumstances that Mahavira, the twenty fourth and the last in the galaxy of Tīrthaṅkaras, was born.

Parentage

The birth place of Mahāvīra was Kuṇḍagrāma, which was a suburb of the flourishing town of Vaiśālī, about 27 miles north of modern Patna It was an important seat of the Jnātṛka Kṣatriya clan, otherwise named Nāya or Nāta It was oligarchic republic, its government being vested in a senate and presided over, with the title of king, by Mahāvīra's father Siddhārtha, also named Śreyāmsa or Yaśāmsa. He belonged to the Kāśyapa gotra. The name of Mahāvīra's mother was Triśalā, also known as Videhadattā or Priyakāriṇī, of the Vāśiṣṭha gotra She was a sister of Ceṭaka, the powerful ruler of Videha, at whose call the Licchavis and the Mallas rallied together for the purposes of offence and defence.

Birth

In the year B C. 599 on the 13th day of the bright half of the moon, in the month Caitra, when Triśalā herself was in perfect health Mahāvīra was born.

The Kalpa Sūtra speaks about the great rejoicings that took place in the family and the town on the birth

of the child, about the great illumination of the houses and streets, about the liberation of prisoners, and about the performance of numerous charitable deeds

Names and Appellations

Mahāvīra has been remembered by numerous names, such as Vaiśālīya—a citizen of Vaiśāli, Videha—son of Videhadattā, Arhat—being worthy of Veneration, Arihanta—destroyer of enemies, Aruhanta—destroyer of the roots of karmas Śāsananāyaka—head of the order, Buddha—having attained the highest knowledge In the Jaina Āgamas he is referred to as Vardhamāna, because of the increase that had taken place in the silver and gold, the intensity of liberality, and the popularity of his parents ever since the moment he had been begotten The gods gave him the appellation of Mahāvīra for his fortitude and hardihood in bearing patiently all sorts of privations and hardships, for his strictly adhering to the rules of penance, and no less for his indifference to pleasure and pain.

The Buddhists, on the other hand, know him by the name of Nigaṇṭha Nāṭaputta This was undoubtedly the name by which he was known to his other contemporaries At the very face of it, this name is composed of two distinct epithets, the first of which is religious and the other secular He was a Nigaṇṭha (Nirgrantha) in a literal as well as in a figurative sense—outwardly unclothed and inwardly free from worldly bonds and ties. His followers, accordingly, came to be known as *nirgranthas*, and lay followers as *nirgrantha śrāvakas* or *śramaṇopāsakas* He was called Nāṭaputta because he was a scion of the Nāṭa or Nāta clan

He was also called Jina i.e the conqueror of the karmas—the greatest enemies of the soul, and from this appellation Jainism derives its name. Mahāvīra's aversions to love and hatred earned for him the appellation of Śramaṇa or recluse. He is also called Vīra, Ativīra, Sanmati Siddha Mukta and by a host of other names in the later Jaina literature.

All these are clearly qualitative names, that is to say they are meant to draw our attention to certain qualities possessed by Mahāvīra

Early Life

The facts of the early life of Mahāvīra are very few indeed as gleaned in early works But the later accounts have connected him with certain anecdotes, myths and miracles Here is one, illustrative of his supreme valour

> 'One day, while playing with his friends in the garden of his father, Mahāvīra saw an elephant which was mad with fury with juice flowing from his temples, rushing towards them His companions—all boys shocked and frightened on the sight of the impending danger, deserted their comrade and ran away Without losing a moment, Mahāvīra made up his mind to face the danger squarely went towards the elephant caught hold of his trunk with his strong hands, and mounted his back atonce.

In person Mahāvīra was very handsome and impressive The several names by which he is called indicate that the chief quality of his character was courage and valour. He was intelligent and possessed

of a very keen intellect The Sūtras mention that from his very birth, he possessed supreme, unlimited, and unimpeded knowledge and intuition and had the aspirations of a man of knowledge

Mahāvīra's early life was spent in a royal atmosphere tempered with healthy influence of a republican character His upbringing was quite balanced and his development was perfectly proportionate His early years were spent in comfort, but not in luxury His ambition was that to conquer, but not with a view to mastery over others From his later thinking we find that he was deeply influenced by the democratic ethos of the society in which he was brought up He was also impressed by the inadequate application of this ethos in the political, economic and social life of the community without its being based upon a really democratic religious system, so that later on he took it upon himself to work out and propagate a system of complete spiritual democracy in the form of Jainism

Mahāvīra was an unusually reflective lad from his early childhood, and thought of renunciation in his early youth. He was however, always prevailed upon by his affectionate parents to change his resolve In order to create around him a luscious atmosphere of amusement and pleasure, and to engage his mind in worldly things they married Mahāvīra to an exceedingly charming princess Yaśodā, of the Kauṇḍinya gotra, and a daughter Anujā or Priyadarśanā was born to them. This daughter, eventually was married to a nobleman Jamālī, who after becoming a follower of his great father in law, ended by opposing him Their

child, or Mahāvīra's grand-daughter was named Yaśomatī or Śeṣavatī The Digambara accounts, however, differ on marriage

Mahāvīra had no desire to hurt his parents if he could help it and so he promised his mother that he would not renounce the world as long as his parents were alive This would suggest that Mahāvīra was a dutiful and considerate son, although very strong in his determination, for, in his twenty-eighth year, when his parents died he repeated his desire of renunciation to his elder brother But the brother dissuaded him saying, the deaths of our parents are still fresh in our memories your leaving us at this time would render our bereavement the more unbearable and painful' Mahāvīra, therefore, lived for two more years in the house.

Renunciation

Disgusted with the non finality of the things of the world, and pursuaded by a desire to search for the ultimate Truth, Mahāvīra formally renounced all his secular bonds and set out for the life of a houseless monk. The great event has been somewhat poignantly described in the Kalpa Sūtra

> 'In this age, in the first month of winter in the dark fortnight of Mārgaśīrṣa, on its fifteenth day when the shadow had turned towards the east and the first Pauruṣī was full and over, on the day called Suvrata, in the *muhūrta* Vijaya, in the palanquin Candraprabhā, Mahāvīra, followed on his way by a train of gods, men and asuras went right through Kuṇḍapura to a park

called Ṣaṇḍavana of the Jñātṛkas and proceeded to the excellent tree Aśoka.

There under the excellent tree Aśoka, he caused his palanquin to stop, descended from his palanquin, took off his ornaments garlands and finery with his own hands and with his own hands plucked out his hair in five handfuls When the moon was in conjunction with the asterism Uttarā phālguni he, after fasting two and a half days without drinking water put on a divine robe, and quite alone, nobody else being present, he tore out his hair and leaving the house entered the state of houselessness'

The Jainas mark with great precision the five kinds of knowledge (Jñāna) Mahavīra was born with the first three—Mati, Śruta and Avadhi On the eve of his renunciation, he gained the fourth—Manah paryāya, by which he knew the thoughts of all sentient-beings and it remained for him to obtain the fifth and the final degree of knowledge which is called Kevala

The Ascetic Life

Mahāvīra's ascetic life, before his attainment of the highest spiritual knowledge lasted for more than twelve years His parents were lay-disciples of the Order of Pārśvanātha. Mahāvīra, therefore, began his novitiate as an ascetical member of the same Order

His habits of life during this period of preparation for the perfect knowledge may be briefly mentioned He went about naked possessed not even a bowl for collecting food, and ate in the hollow of his hands

He neglected his body completely Many insects crawled on his person, bit him and caused him pain, but he bore it with patience People were shocked at the sight of him. They shouted at him, and even struck him. For days and months he would observe silence and remained absorbed in his thoughts He avoided men as well as women, often gave no answers to questions put to him, and omitted to return greetings

Penances

Mahāvīra s idea of *tapas* was that of Samvara or practice of self restraint, with regard to body, speech and mind In his view austerities had to be inward as well as outward and fasting, absolute chastity and unmitigated meditation were its several forms He, therefore, performed a very prolonged course of severe penances for twelve years for the destruction of his karmas. This course comprehended uninter rupted meditation, unbroken chastity and the most scrupulous observance of the rules concerning eating and drinking The account of his *sādhana* given in the Acārāṅga is literally soul-stirring

He meditated day and night undisturbed and unperturbed Avoiding women, and giving up the company of householders, he realised singleness. He did not care for sleep for the sake of pleasure and slept only for short hours In winter, he meditated in the shade, in summer he exposed himself to heat He was free from sin and desire, not attached to sounds or colours, and never acted carelessly Thoroughly knowing the earth-bodies, water bodies, fire-bodies,

wind-bodies, the linchens, seeds and sproutes, and comprehending that they are, if narrowly inspected, imbued with life, he avoided all kinds of sins, and abstained from all sinful activities He did not use what had expressly been prepared for him. Knowing measure in eating and drinking, he was not desirous of delicious food For more than a couple of years he led a religious life without using cold water

He remained circumspect in his walking speaking, begging and obeying the calls of nature He remained circumspect in his thoughts, words and acts He guarded his thoughts, words, acts senses and chastity He moved without wrath, pride, deceit, and greed He remained calm, tranquil, composed liberated, free from temptations, without egoism and without property In short, he had cut off all earthly ties, and was not trained by any worldliness His course was unobstructed like that of life Like the firmament he wanted no support Like the wind he knew no obstacles His heart was pure like the water in autumn He remained unsoiled like a lotus leaf His senses were well protected like those of a tortoise. Like a rhinoceros he lived single and alone He was free like a bird, always walking like the fabulous bird Bhāruṇḍ valorous like an elephant, strong like a bull, difficult to attack like a lion steady and firm like the mountain Mandara, deep like ocean mild like the moon, effulgent like the sun pure like gold, patient like earth, and shining in splendour like a well kindled fire

He lived, except in the rainy season, all the eight months of summar and winter, in villages only a single

night, and in towns only five nights He was indifferent alike to the smell of ordure and the sweet scent of sandal to straw and jewel dirt and gold pleasure and pain, this world or the world beyond to life and death. He exerted himself for the stoppage and the defilement of karmas

Wandering and Meeting with Gośāla

The Ācārāṅga mentions that renunciation implied the quitting of the northern kṣatriya part of the place Kuṇḍagrāma, and arrival in the village Kummāra, presumably a suburb of Kuṇḍagrāma. Then he moved to the settlement of Kollaga, near Nālandā, where he was hospitably received by the brāhmana Bahula. After roaming about in this area for six months, Mahāvīra came to Asthigrama, identified with the modern Burdwan, to spend his first rainy season there. On way to Asthigrāma Mahāvīra had the first taste of those bitter experiences which were going to be a common feature of his *sādhaka* life—*(a)* of hostility towards him of the other parivrājaka sects roaming in those areas and *(b)* of his persecution at the hands of various tempter gods

Mahāvīra s second rainy season was spent at Nālandā, where he was met by Gośāla Mankhaliputta (Maskariputra) the Ājīvaka teacher Gośāla was then wandering about showing pictures to the people. He was attracted by Mahāvīra owing to his extraordinary self restraint and impressive habits of meditation Possibly another factor, Mahāvīra s capacity to prophesy things correctly, also helped to increase Gośāla's keenness in him From this time onwards both travelled

together for a period of over six years, and visited Campā, Bhaddilā—the capital town of the Mallas Magadha, and Lāḍha deśa In the tenth year, on return from the Lāḍha country, while they were travelling from Kumāragrāma to Siddhārthagrama there sprang up acute differences of opinion between them Gośāla separated himself from Mahāvīra and became known as the founder of the Ājīvaka sect

Enlightenment

Thus as hero at the head of a battle, he bore all hardships, and remaining undisturbed with right knowledge, faith and conduct he meditated on himself for twelve years During the thirteenth year, in the light fortnight of the month of Vaiśākha, on its tenth day, outside the town Jṛmbhikagrāma, on the bank of the river Ṛjupalī, not far from an old shrine in the field of the house-holder Śyāmaka under a *Śāla* tree and the asterism Uttarā-phālguni he attained the highest knowledge and intuition called Kevala, which is infinite, supreme, unobstructed, unimpeded, complete and full He was at that time absorbed in deep meditation in a squatting position with joined heels, exposing himself to the heat of the sun, after fasting two days and a half, even without drinking water

Thus at the age of forty two, he became a Jina, an Arhat, a kevalin, omniscient, all seeing and all-knowing

Propagation of the Doctrine

The last thirty years of his life, Mahāvīra spent in the propagation of his doctrine He travelled

through many parts of India, preaching and converting people to his faith, stopping as before for the four months of the rainy season at one place

Knowing that a big *yajña* (sacrifice) had been organised by a brāhmana Somilācārya at a place at some distance from Jṛmbhikagrāma—the place where he attained Enlightenment Mahāvīra moved to that place and held a public audience there He explained his doctrine of the Jīva Ajīva, Āsrava, Bandha, Saṁvara, Nirjarā and Mokṣa The result was that among others, eleven of the learned brāhmaṇa teachers, who had come there with a band of disciples to participate in the sacrifice became converts to Mahāvīra's faith. They are known as the eleven Gaṇadharas or the chief disciples of whom Gautama Indrabhūti was most prominent Under these Ganadharas were placed all the monks of the Order These conversions gave to Mahāvīra a respectable community of 4411 Śramaṇas and a large number of lay-disciples or Śramanopāsakas The genius for organisation, which Mahāvīra possessed, is shown in nothing more clearly than in the formation of the order of the lay-disciples—both of men and women. Now Mahāvīra's fame as an omniscient seer began to spread fast and widely

Mahāvīra had some powerful supporters among the ruling kings and princes also to whom was due the spread of his doctrines King Udayana of the country of the Sindhu Sauvīras king Dadhivāhana of Campā and his daughter Candnā, king Satānika of Kauśāmbi and king Caṇḍa Pradyota of Avanti are notables in the list of such rulers

Further, the federal illumination in honour of Mahāvīra's death by eighteen Gaṇarājās of Kāśī and Kośala, nine Mallakīs, and nine Licchavīs points to the extent of his influence and to that of his religion over these republican people

But Mahavīra, like the Buddha, was also known for his devoted disciples some of whom attained to *Kaivalya* His first conserts were the eleven Gaṇadharas, already referred to Gardabhāli, who made a monk of king Sañjaya of Kāmpilya is another notable In one of the well known Jaina Āgamas *Uvasagadasāo* the names of ten of the most important lay-followers of Mahāvīra are recorded.

Vāṇijyagrāma, Campā, Vāranasi, Ālabhiā, Kāmpilya pura, Polāsapura, Rājagṛha, and Śrāvasti are mentioned as the important ones among the places visited by the venerable Ascetic In Vanijyagrāma, the great lay-disciples were Ānanda and his wife Bhadrā in Vārāṇasi, Cūlanīpriya and his wife Śyāmā, Surādeva and his wife Dhanyā in Ālabhiā, Cullaśataka and his wife Bahula in Kāmpilyapura, Kuṇḍakolita and his wife Puṣyā in Polāsapura, Śakaḍālaputra and his wife Agnimitrā in Rājagṛha, Mahāśataka and his wife Revati and in Śravasti, Nandinīpriya and his wife Aśvinī Śāleyikāpitā and his wife Phālaguni These lay-disciples are mentioned as persons of opulence and influence, and as those noted for their piety and devotion

Personality of Mahāvīra

All these disciples and followers sincerely believed that their Master was a great Śramana, a great Brāhmaṇa, a great Tīrthaṅkara, a great Guru, a great Teacher, who

was gifted with a supreme knowledge and vision of the *summum bonum* To them he stood as a living example of highest human virtue and perfection. His life was to them a perennial source of light and inspiration. His suffering and forbearance kept them steady in all their trials and tribulations And his teachings or instructions were to them not ordinary words but utterances of one who saw the light of Truth, and was able to lead others along the path of Truth. In all earnestness, they sought to obey those words both in letter and spirit. In other words, those teachings of his were readily accepted by them as a means of satisfying their supreme religious needs

Wandering and Nirvāṇa

During the 30 years of his career as Teacher, Mahāvīra spent four rainy seasons in Vaiśālī and Vāṇijya-grāma, fourteen in Rājagṛha and Nālandā, six in Mithilā, two in Bhadrikā, one in Ālabhikā, one in Praṇītabhūmi, one in Śrāvastī and one in the town of Pāvā, which was his last rainy season. In the fourth month of that rainy season, in the dark fortnight of Kārtika, on its fifteenth day, in the last watch of the night in the town of Pāvā, in king Hastipāla s office of the writers, the venerable Ascetic breathed his last went off, quitted the world, cutting asunder the ties of birth, decay and death

Legends have gathered as thickly round Mahāvīra's death as round his birth. One tells how nearly all the ruling chiefs of the country gathered to hear his discourses, and how the Saint preached to them with wonderful eloquence for six days Then on the seventh day he took his seat upon a *diamond throne*, in the

centre of a magnificent hall, which had been specially built for him on the borders of a lake It was a dark night, but the hall was brilliantly illumined by the super-natural glow that issued forth from the gods who had come to listen to the illustrious Preacher Mahavīra preached all night The Saint knew that his end was drawing nigh, so he sat reverently with clasped hands and crossed knees (Samparyaṅka Āsana), and just as the morning dawned, he attained Nirvāna

Mahāvīra attained Nirvāṇa in B C 527 at the age of 72 The Licchavis and the Mallas were the two peoples to whom the rise of Mahāvīra was an object of national pride, and accordingly, it is said in the Kalpa Sūtra, that when the great Soul departed the 18 confederate kings of Kāśī and Kośala, the nine Mallakis, and the nine Licchavis instituted an illumination saying, 'Since the light of intelligence is gone, let us make an illumination of material matter', and this is thought to be the beginning of Dīwālī among the Jainas.

Contemporaneity with the Buddha

The evidence of Buddhist literature is sufficient to establish the contemporaneity of Mahāvīra and the Buddha. Although they had not personally met each other there were occasions when they felt interested in knowing and discussing each other's views and position through intermediaries Dīrghatapasvī and Satyaka among the Nirgrantha recluses and Abhaya,—the prince, Upāli—the banker and Simha—the Licchavi general, among the Jaina laity loom large among those intermediaries

Teaching and its effects

Ahimsā or non-violent attitude is the very first principle of higher life that Mahāvīra inculcated to his disciples and followers. The visible effects of Ahimsa were sought to be proved by practical demonstration also As a result in his life-time, practically all righteous kings made it a point of duty to vouchsafe the lawful protection to all forms of life It also had solutary effect on diet People gave up killing and took to vegetables, which provided no less energy The same principle served to mitigate the rigour and ruthlessness of the criminal justice for times to come The ancient laws were considerably modified and humanised. Compassion for the suffering fellow-beings is just the other side of Ahimsā In this way more and more philanthropic activities humanitarian deeds and institutions were encouraged

The Kriyāvāda or doctrine of action, which Mahāvīra taught, contributed towards making people conscious of their responsibility for all their acts—mental, vocal and physical The same also awakened the consciousness that salvation was not a gift of favour but an attainment within human reach through pious deeds Thus the distant end or ultimate object of Jainism as taught by Mahāvīra is Nirvāṇa, which consists in 'Perfect Peace Nirvāna is just the other name of Mokṣa or liberation, Mukti or deliverance 'There is a safer place, Mahāvīra declared, in view of all but difficult to approach, where there is no old age, nor death no pain nor disease This is what is called Nirvāna or freedom from pain, rather perfection. It

is the safer, happy, quiet and eternal place, which the great sages reach'

But if Nirvāna or Mokṣa is a real state of *sukha* or bliss how can it be reached? The opinion that pleasant things are produced from pleasant things—Mokṣa, a pleasant state is arrived at through comfortable life, another pleasant thing is opposed to and proved to be futile Even the Buddhist mode of life appeared to be too comfortable to be compatible with the right path to salvation Mahāvīra, therefore prescribed rigorous practice of penances for the attainment of Mokṣa—the highest bliss Samvara or practice of self-restraint with regard to body speech and mind was just the other aspect of *tapas* as taught by the great Teacher The several practices of austerities were to be resorted to as means of wearing out and ultimately destryoing the effects of karmas or sinful deeds committed in former existences, and also of not giving effect to new karmas

Mahāvīra declared "There are O ! Nirgranathas, some sinful deeds and acts you have committed in the past, which you must wear out now by this acute form of austerity Now that you will be living restrained here in regard to your acts speech and thoughts, it will work as the non-doing of karmas for future Thus by the exhaustion of the force of past deeds through penance and the non-accumulation of new acts (you are assured) of the stoppage of the future course of rebirth, from such stoppage, of the destruction of the effect of karmas, from that of the destruction of pain, from that of the destruction of mental feelings, and from

that of the complete wearing out of all kinds of pain." And there follows as a result, the non-gliding of the self in the course of *Saṁsara* in future.

This is what is reproduced from the Jaina Sūtras in the Majjhima Nikāya, and the historical importance of this Buddhist statement of Mahāvīra's ideals is that it points to a very early formulation of the main ideas of Jainism. Its importance lies also in the fact that it sets forth the entire chain of reasoning by which the terms of the Jaina thought were interlinked—the sequence ending in Mokṣa. It serves also to unveil the plan of thought in which the chain of reasoning was sought to be developed by arranging the terms broadly under two heads—positive and negative

Salvation was assured to all without distinction of caste creed or sex.

Mahāvīra lay great emphasis upon chastity—both sexual and moral It was a virtue, he declared, alike for individuals and nations to develop

The Syādvāda is a doctrine forming the basis of Jaina metaphysics and dialectics It was formulated as a scheme of thought in which there is room for consideration of all points of view and of all ideals This was brought forward at a most critical period of Indian life, when many conflicting dogmas were adumbrated without leading to certitude. The Syādvāda stands out as an intellectual idea of that harmony among men which is based upon mutual understanding In literature it has served as a basis of encyclopaedic knowledge in which many of his votaries have excelled.

Such was the form of Mahavira s declarations which aroused confidence in so many hundreds and thousands of his followers who had gathered round his personality and impelled them to follow his example in their own life. And such was the special attraction of religious life which was held out to the householders, both men and women from all families and social grades who came to form a large body of lay-disciples of the venerable Ascetic Mahavira

Résumé

Mahāvīra was one of the great teachers of mankind He was indeed one of those teachers through whom the problem of the perfection of man came to recognised as the highest problem before progressive humanity All the rule of religious life, which he had enjoined, were intended to be practical and to the attainment of perfection of self The goal set before mankind was the blissfulness of the entire being which could not be brought by wealth, pomp and power in the world. This happy state is to be attained through patience, forbearance, self-denial, forgiveness humanity compassion and consideration—in short suffering and sacrifice, love and kindness Mahāvīra has died, but only to live as an eternal personality

जैन संस्कृति संशोधन मंडल, बनारस–५
के प्रकाशन

जैन संस्कृति संशोधन मंडल की ओर से दो श्रेणी में पुस्तक-पुस्तिकाओं का प्रकाशन होता है। एक है सन्मति प्रकाशन' और दूसरी है 'पत्रिकाएँ'। सन्मति प्रकाशन' माला में अभी तक आठ पुष्प प्रकाशित हुए हैं और पत्रिका के रूप में १३ पत्रिकाओं का प्रकाशन हुआ है। इसके अतिरिक्त 'धर्म और समाज' तथा 'तत्त्वार्थसूत्र' सविवेचन नामक दो पुस्तकें मंडल की ओर से क्रमशः हिन्दी ग्रन्थरत्नाकर कार्यालय, बंबई, और ऋषभदास रांका वर्धा से प्रकाशित हुई हैं। सभी पुस्तकों का संक्षिप्त परिचय यहाँ दिया जाता है। अंग्रेजी की पुस्तकों का नाम अंग्रेजी में ही दिया गया है।

सन्मति प्रकाशन

1 World problems and Jaina Ethics—Dr Beni Prasad M.A Ph D, D Sc — Ans Six

इस छोटी सी पुस्तिका में स्वर्गीय डाक्टर साहिब ने अहिंसादि पाँचों व्रतों का विवेचन करते हुए बताया है कि इनके पालन से विश्व की समस्याओं का समाधान किस प्रकार हो सकता है। इस पुस्तिका की दूसरी आवृत्ति छपी है। पुस्तिका वितरण करने योग्य है।

2 Lord Mahavira A Study in Historical Perspectives—Dr Bool Chand M.A., Ph.D., I A S — Rs. 4/8/

इस पुस्तक में श्री डाक्टर साहिब ने भगवान महावीर के जीवन की विवेचना ऐतिहासिक दृष्टि से की है और उनके उपदेशों का संग्रह भी संक्षेप में कर दिया है। भगवान् महावीर के जीवन के विषय में अंग्रेजी में यही एक मात्र पुस्तक है जो छोटी होने पर भी विद्वद्भोग्य है।

३. गुजरात का जैन धर्म—मुनि श्री जिनविजय जी डिरेक्टर, भारतीय विद्याभवन बंबई। — बारह आना

गुजरात के सांस्कृतिक विकास में ही नहीं किन्तु सर्व प्रकार के विकास में जैन धर्म ने जो देन दी है उसका संक्षिप्त किन्तु विशद और

प्रामाणिक विवेचन ऐतिहासिक दृष्टि से आचार्य श्री जिनविजय जी ने इस पुस्तक में किया है।

४. **जैन ग्रन्थ और ग्रन्थकार**—श्री फतहचन्द बेलानी न्यायतीर्थ व्याकरणतीर्थ न्यायरत्न। डेढ़ रुपया

जैन ग्रन्थ और ग्रन्थकारों का यह संकलन हिन्दीभाषी विद्वानों को जैन साहित्य का शताब्दी के अनुसार परिचय देने के लिए एक मात्र साधन है। इसमें पुस्तकों के विषय का भी निर्देश कर दिया है। पुस्तक बहुत ही महत्व की है।

5 **Jainism—The Oldest Living Religion**—J P Jain M A, LL.B Rs 1/8

इस पुस्तक में लेखक ने जैन धर्म की प्राचीनता पर प्रकाश डाला है।

6 **Studies In Jaina Philosophy**—Dr Nathmal Tatia M.A, D Litt Rs 16/

यह श्री डाक्टर साहिब का कलकत्ता विश्वविद्यालय की डी लिट की उपाधी के लिये लिखा गया महानिबंध है। जैन तत्त्वज्ञान का सर्वांगपूर्ण विवेचन करने वाली यही एक मात्र पुस्तक उपलब्ध है। लेखक ने इस पुस्तक में अनेकान्तवाद का विवेचन, ज्ञान का निरूपण, अविद्या का निरूपण, जैन दृष्टि से कर्म का विचार जैन दृष्टि से योग का विचार, भारतीय अन्य दर्शनों के साथ तुलना करके विस्तार से किया है।

इस पुस्तक की भूमिका महामहोपाध्याय डॉ॰ गोपीनाथ कविराज ने लिखी है। देश व विदेश के अनेक विद्वानों ने और 'हिन्दु', 'अमृत बजार पत्रिका' आदि प्रतिष्ठित पत्रों ने इस पुस्तक की बहुत प्रशंसा की है।

7 **Hastināpura The Glory of Ancient India**—Amar Chand, M A Rs 2/4

भारत की प्राचीन सुप्रसिद्ध नगरी हस्तिनापुर का परिचय लेखक ने वैदिक बौद्ध और जैन साहित्य के आधार पर दिया है। भारत सरकार द्वारा वहाँ होने वाले खुदाई कार्य का स्वयं निरीक्षित विवरण भी दे दिया है, अतएव इस पुस्तक की महत्ता बढ़ गई है। पुस्तक सचित्र है।

इस पुस्तक की भूमिका कालेज ओफ इन्डोलोजी के प्रिन्सीपल डॉ॰ राजबलि पाण्डेय ने लिखी है।

८. भारत के प्राचीन जैन तीर्थ— डॉ० जगदीश चन्द्र जैन, एम ए पीएच डी दो रु०

इस पुस्तक में लेखक ने भारत के प्राचीन नगरों का परिचय जैनागम और पालि त्रिपिटक के आधार पर रोचक ढंग से दिया है। पुस्तक में भगवान् महावीर के विहार का तथा महावीर कालीन भारत का नक्शा भी दिया गया है। भारतीय प्राचीन इतिहास और भूगोल के विद्वानों के लिए पुस्तक बहुत उपयोगी है।

पत्रिकाएँ

१ जैन दार्शनिक साहित्य के विकास की रूपरेखा—श्री दलसुख मालवणिया। चार आना

इस छोटी सी पत्रिका में लेखक ने संक्षेप में जैन दार्शनिक साहित्य के क्रमिक विकास की रूपरेखा अंकित की है। पुस्तक पढ़ने योग्य है।

2, Jainism In Indian History–Dr Bool Chand Ans Six.

इस पत्रिका में श्रमण और ब्राह्मण संस्कृति जैन और बौद्ध धर्म भगवान् महावीर और जैन धर्म ब्राह्मण संस्कृति के प्रचार में जैन धर्म की देन इत्यादि विषयों पर संक्षेप में प्रकाश डाला गया है।

३ विश्व समस्या और व्रत विचार—डॉ बेनी प्रसाद चार आना

सन्मति प्रकाशन की प्रथम पुस्तक का यह हिन्दी अनुवाद है।

4 Constitution— Ans 4

इसमें जैन संस्कृति संशोधन मंडल का संविधान दिया गया है।

5 (i) अहिंसा की साधना—श्री काका कालेलकर
(ii) Jaina Cultural Studies—Dr Bool Chand Ans 4

इस पत्रिका में काका साहिब का अहिंसा की साधना के विषय में मार्मिक विवेचन है और साथ ही मंडल के सर्व लोकप्रिय सारभूत मुद्रालेख के रहस्य का उद्घाटन है। इस पत्रिका में डॉ० बूलचन्द जी द्वारा लिखित जैन सांस्कृतिक अध्ययन की आवश्यकता और उसकी दिशा का निरूपक एक अंग्रेजी लेख भी जोड़ दिया गया है।

६, १८, २६, ३१ और ३२ वार्षिक कार्य विवरण

इन पत्रिकाओं में मंडल का परिचय और वार्षिक कार्य विवरण तथा आर्थिक स्थिति और आय-व्यय का हिसाब आदि दिया गया है।

7 Jainism In Kalingadeśa—Dr Bool Chand
Ans 4

इसमें कलिंग का प्राचीन इतिहास और जैन-नृपति खारवेल का परिचय उनके प्रसिद्ध शिलालेख के आधार पर दिया गया है।

८. भगवान् महावीर—श्री दलसुख मालवणिया। दो आना

इस छोटी सी पुस्तिका में भगवान् महावीर की साधना और उनके उपदेश का रोचक वर्णन है। पुस्तिका में दी गई सामग्री को देखते हुए मूल्य कम है।

9 Mantra Shastra and Jainism—Dr A S Altekar
Ans 4

इस पत्रिका में 'भैरवपद्मावती कल्प' नामक पुस्तक और उसकी प्रस्तावना—मन्त्रशास्त्र का एक तुलनात्मक अध्ययन—की समालोचना की गई है और जैन-धर्म में मन्त्रशास्त्र का क्या स्थान है, यह विद्वान् लेखक ने बताया है।

१० जैन संस्कृति का हृदय—पं० श्री सुखलालजी चार आना

निवृत्तिमार्ग और प्रवृत्तिमार्ग का विवेचन करके लेखक ने जैन-धर्म को निवृत्ति-प्रवृत्ति के समन्वयरूप बताया है।

११. भगवान महावीर का जीवन—पं० श्री सुखलालजी चार आना

भगवान् महावीर के जीवन की घटनाओं पर ऐतिहासिक दृष्टि से श्री पंडितजी ने इसमें विचार उपस्थित किए हैं।

१२. (i) जैन तत्त्वज्ञान—पं० श्री सुखलालजी
(ii) जैनधर्म और नीतिवाद—डॉ० राजबलि पाण्डेय
चार आना

इस पत्रिका में दोनों विद्वानों ने जैन दर्शन और आचार के विषय में अपने सारगर्भित विचार संक्षेप में रखे हैं।

१३. आगम युग का अनेकान्तवाद—श्री दलसुख मालवणिया
आठ आना

भगवान् महावीर के पहले के दार्शनिक विचार का संक्षेप में निरूपण करके भगवान् बुद्ध के अनात्मवाद और विभज्यवाद का परिचय दिया गया है। तदनन्तर जैन आगमों के आधार पर भगवान् महावीर ने अनेकान्तवाद का जो उपदेश किया है, उसका विशद विवेचन किया गया है।

१४-१५. निर्ग्रन्थ सम्प्रदाय (दो भाग)—पं० श्री सुखलालजी
एक रुपया

प्राचीन जैन आचार विचारों के विषय में बौद्ध त्रिपिटक, जैनागम और वैदिक वाङ्मय की तुलना करके इस पुस्तिका में ऐतिहासिक दृष्टि से प्रकाश डाला गया है। खासकर निम्न विषयों पर विवेचन है—सामिष-निरामिष आहार, अचेलत्व-सचेलत्व, तपस्या आचारविचार चातुर्याम, उपोसथ पौषध भाषाविचार, त्रिदण्ड, लेश्या और सर्वज्ञत्व। पुस्तकें बहुत महत्त्व की है।

१६. वस्तुपाल का विद्यामण्डल—डा० भोगीलाल सांडेसरा एम०ए० पीएच० डी
आठ आना

गुजरात के इतिहास में प्रसिद्ध जैन वीर पुरुष वस्तुपाल के आस पास विद्वानों का जो जमघट था उसमें से कुछ का परिचय लेखक ने इस पुस्तिका में कराया है।

१७ जैनागम—श्री दलसुख मालवणिया
दस आना

इस छोटी सी पुस्तिका में लेखक ने जैनों के मान्य आगमों का संक्षेप में परिचय दिया है। मात्र मूल का ही नहीं किन्तु टीकोपटीकाओं का परिचय भी दिया गया है।

१९. गांधी जी और धर्म—पं० श्री सुखलाल जी
दस आना

इस पुस्तिका में तीन लेख हैं —

(१) गांधीजी की जैन धर्म को देन,
(२) गांधीजी का जीवन धर्म
(३) श्री दलसुख मालवणिया का क्षमा श्रमण गांधीजी

२० अनेकान्तवाद-व्यवहारिक और तात्त्विक—पं० श्री सुखलाल जी
बारह आना

अनेकान्तवाद के द्वारा व्यावहारिक और तात्त्विक दोनों क्षेत्रों मे किस प्रकार समन्वय किया जा सकता है इसका विशद विवेचन श्री पंडित जी ने इस पुस्तिका में किया है।

२१. जैन दार्शनिक साहित्य का सिंहावलोकन—श्री दलसुख मालवणिया — दस आना

पत्रिका नं० १ में जो रूपरेखा दी है, उसी का पल्लवन इस पत्रिका में लेखक ने किया है। और आगम युग अनेकान्त स्थापन युग, प्रमाण शास्त्र व्यवस्था युग और नवीन न्याय युग—इन चार युगों में भगवान् महावीर से लेकर आज तक का साहित्यिक विकास किस प्रकार हुआ है उसका दिग्दर्शन कराया है।

२२. राजर्षि कुमारपाल—मुनि श्री जिनविजय जी — आठ आना

जैनधर्म को अंगीकार करके सर्व धर्म सहिष्णु रहनेवाले राजर्षि कुमारपाल का संक्षेप में ऐतिहासिक परिचय इस पत्रिका में कराया गया है।

२३. जैनधर्म का प्राण—श्री पं० सुखलाल जी — छः आना

इस छोटी सी पुस्तिका में पंडित जी ने जैनधर्म के प्राणभूत तत्वों का परिचय दिया है।

२४. हिन्दू, जैन और हरिजन मन्दिर प्रवेश—श्री पृथ्वी राज जैन, एम ए — सात आना

विषय नाम से ही स्पष्ट है। स्पष्ट रूप से लेखक ने ऐतिहासिक आधारों पर जैनों को हिन्दू कहा है और हरिजनों के मंदिर प्रवेश का समर्थन किया है।

25 Pacifism and Jainism—Pt Sukhlalji — Ans 8

शांति स्थापन में जैन धर्म का क्या योग रहा है, इसका विवेचन करते हुए पंडित जी ने इस छोटी सी पुस्तिका में जैन धर्म का भी संक्षिप्त परिचय दे दिया है।

२७ जीवन में स्याद्वाद—श्री चन्द्रशंकर शुक्ल — बारह आना

जीवन के प्रत्येक क्षेत्र में स्याद्वाद का क्या स्थान है इसका विशद वर्णन जैसा प्रस्तुत पत्रिका में लेखक ने किया है वैसा अन्यत्र दुर्लभ है।

२८. अन्तर्निरीक्षण—श्री पं० सुखलाल जी — छ आना

श्रीमद् देवचन्द्र जी के एक स्तवन का पं० श्री सुखलाल जी ने इसमें विवेचन किया है। इसमें व्यक्ति के ही नहीं किन्तु समाज के भी आध्यात्मिक जीवन का प्रतिबिम्ब है।

३० जैन साहित्य की प्रगति (१९४९-५१)—पं० श्री सुखलाल जी आठ आना

यह अक्तूबर १९५१ में लखनऊ में हुए ओरिएन्टल कॉन्फ्रेंस के अधिवेशन में 'प्राकृत और जैन धर्म' विभाग के अध्यक्ष पद से दिया गया व्याख्यान है।

३१ हेमचन्द्राचार्य का शिष्यमंडल—डा० भोगीलाल सांडेसरा पांच आना

सुप्रसिद्ध आचार्य हेमचन्द्र के कुछ विद्वान् शिष्यों का परिचय इस पत्रिका में दिया गया है।

33 Mahavira—Amar Chand, M A As 6

तरुण लेखक ने इस पुस्तिका में भगवान महावीर के जीवन पर संक्षेप में प्रकाश डाला है और उन के उपदेशों का भी वर्णन किया है।

अन्य प्रकाशन

१ धर्म और समाज—पं० श्री सुखलाल जी डेढ़ रुपया

इसमें पंडित जी के धर्म और समाज विषयक विचार पूर्ण लेखों का संग्रह है।

२ तत्त्वार्थ सूत्र (विवेचन)—पं० श्री सुखलाल जी रु० ५॥)

आचार्य उमास्वाति के सुप्रसिद्ध तत्त्वार्थ सूत्र का विस्तृत विवेचन श्री पंडित जी ने श्वेताम्बर, दिगम्बर सभी टीकाओं के आधार पर किया है। प्रारंभ में विस्तृत भूमिका में मूल टीका मूलकार और टीकाकारों का विस्तृत परिचय दिया है। सूत्र पाठ और शब्द सूची भी शामिल है।

3 The Jaina Philosophy of Non absolutism—
Prof S Mookerji M.A, Ph D Rs 15/

इस पुस्तक में अनेकान्तवाद के विषय में विस्तार से तुलनात्मक विवेचन किया गया है। इस विषय की यह एकमात्र पुस्तक उपलब्ध है।

4 A Critique of Organ of Knowledge—(प्रमाण-मीमांसा)
Prof S Mookerji and Dr Tatia Rs 15/

आचार्य हेमचन्द्र की प्रमाणमीमांसा का अंग्रेजी अनुवाद इस में दिया गया है। जैनन्याय शास्त्र के जिज्ञासु के लिए यह पुस्तक उपादेय है।